✔ If a relative has difficulty remembering an exact date, help them narrow down the approximate time by referring to other events—either within the family ("it was about five years after your cousins arrived in 1898") or in world affairs ("he was born after World War I but before the Depression").

✔ Even though an elderly person may not remember an exact date, and their short-term memory is lost, it's important to record their past (which is often still very clear to them).

✔ Use these oral interviews as a springboard to search for factual records to document the memories of those you interview.

More Interview Techniques

Some professional interviewers find role-playing useful. In his book *The Craft of Interviewing*, John Brady quotes reporter Sally Quinn on this point:

> I majored in theatre in college. I studied the Stanislavski method, and then I quickly forgot it, because I thought it was ridiculous. But I recently starting thinking about how, in a sense, you can almost use that method when you're interviewing somebody. You can put yourself into that person's place and try to feel what he's feeling, what she's feeling; try to think what the things are that really get to them. They can sense that empathy, and they'll open up to you. And this just never fails.

If you can't interview a relative in person, you may want to make an initial contact by mail and then follow up with a phone call.

Your initial letter would explain who you are and what you are trying to find out, and the reason why. Depending on the circumstances, you may want to include a list of questions the relative can answer in a letter to you, or a more formal questionnaire with each question followed by a blank space where the person can write in the answers.

Your letter, on the other hand, may simply inquire as to the best time when you could call and talk to them about your questions. If you include the questions in the letter, your source will have time to think about them before you call.

Electronics stores like Radio Shack sell devices you can attach to your phone jack that allow you to tape record your phone interviews. You would mention to the subject both in your letter and when you make the follow-up call that you are "recording the conversation for accuracy if that's okay with them." His or her answer on the tape is your protection related to federal and state laws.

Another variation on this idea (and cheaper than long-distance phone rates) is to mail a cassette tape with your questions. Your relative records her answers and returns the tape to you. (This will be even easier if you include a stamped, addressed padded envelope.) For example, for a book I'm working on about *Modern Pioneer Women in Aviation* I found it difficult to catch airline pilots or commercial helicopter pilots home long enough to interview. But I could send them a list of questions and a blank audiocassette to record at their convenience and return.

Robert Coles and Jane Hallowell Coles, who used tape recorders extensively in researching their books on *Children of Crisis* and *Women of Crisis*, admit that in later years they used the tape recorder less and took more notes.

"I used to think it was 'overkill,' " says Jane, "too much taped, not enough 'extracted' by us as we listened: the heart of things. That's what listening should be, close and careful attention paid on the spot. With the tape recorder present you tend to sit back and be a piggy eater, indiscriminate, the machine slurping everything in. Without the machine, it's your ears and your eyes and your brain, and then your fingers holding the pen: it's *you*, working and noticing and keeping what you think is important, . . . providing a context (as a writer) for what you've heard as a person called researcher, who is . . . an eager, interested listener."

LEGAL QUESTIONS

What are some of the legal problems you need to avoid when gathering interviews and writing the information for your family history or personal story? Here's a quick overview of some things to remember. You may never run into situations such as these, but they are yet another reminder of the need for accuracy and awareness of others' rights. Keep these potential pitfalls in mind as you write.

Libel: Only a living person can bring a suit for libel—that is, an accusation that a published statement is untrue. Even in those states that recognize defamation of the dead as a crime, courts have said such statutes do not give relatives the right to sue. Nevertheless, as a writer who wants to be accurate, a family historian would not accept as fact statements about a person without proof. Truth is the best defense against a libel suit, and the burden is on writers to defend their versions of the truth.

LIBEL

Another reminder for writers is mentioned in the introduction to Art Buchwald's *Leaving Home: A Memoir*. He writes, "At one point I called my friend Russell Baker and asked, 'What do you do if you're discussing someone who was mean to you in your childhood and that person is still alive?' He replied, 'Change his name.' "

That's good advice. You'll achieve an extra measure of caution by also changing the locale and circumstances so that no third party could still recognize your antagonist. In certain circumstances, writers have been sued for libel when a third party recognized the person even though his or her name was changed.

Invasion of privacy: Truth is not a defense against invasion of privacy. While you may be interested in your family's history, some relatives may not wish to be part of a published history—even one only produced for family members. Whatever their reasons, you must respect their desire not to be interviewed. But what about including information about them given or found by you in other places?

Some family members may not want you to mention uncomfortable topics, such as an ex-husband or a child of a previous relationship. You may, through public records or other research, already know who this person was. Once your relative realizes the information is available, he or she may relent. On the other hand, the relative may feel few people would ordinarily be aware, compared to the many who might read your family history, and ask you to not include the information. To save your relation from distress, and yourself legal worries, it's safer to forget that twig on the tree. Sometimes years later, a descendant of the objector gives permission.

Copyright: One of the legal points that many writers overlook is the rights to letters. While a recipient of a letter may own the physical property, the written contents of a letter are still the "intellectual property" of the letter writer. That means, you must receive permission from the writer of a letter to quote anything from the letter in a manuscript of your own. If the letter writer is dead, then you'd need permission of his or her descendants.

ADDITIONAL RESEARCH REMINDERS

Experienced genealogy researchers who have learned the hard way pass along these tips to beginners:

- ✓ Make notes when you *don't* find something, too, to avoid duplication of efforts in that same research area.

- ✓ Each county is different in the way it lists and records kinds of information.
- ✓ The same person's name may be spelled differently in different records, so it's important to verify by cross-checking sources. In the past, names were often spelled phonetically by the person recording the information.
- ✓ Be persistent. If a courthouse employee is uncooperative, try a different person on a different day.
- ✓ Census records are not always accurate—people lied about their age for a variety of reasons—for example, to get into the military or to avoid the military—or they simply gave incorrect information.
- ✓ When writing anyone for information, always enclose a self-addressed, stamped envelope.
- ✓ Cemetery lot records may show the names of people for whom there is no tombstone.
- ✓ Photographs of tombstones are important records since pollution and vandalism can destroy them.
- ✓ Death records sometimes list the birthplace of the person who died.
- ✓ Search just one generation at a time.
- ✓ Be broadminded about your research. (As one researcher pointed out, "My grandfather always said his father left him. I discovered he had been ill and was in the next town.")
- ✓ Check with neighbors—some children may have been living in neighboring homes; others were "in service" on neighboring farms. Neighbors may be related to your ancestor.
- ✓ Copy everything on important records. (Baptismal sponsors may be related and their names a clue to other information.)
- ✓ Christening records may be another check against census dates.
- ✓ Obituaries only started appearing in most newspapers in 1900.
- ✓ Funerals are a good place to meet relatives you'd never see or know about otherwise.

WRITING REMINDER: FAMILY NEWSLETTER

Let everyone even remotely related to you know that you're starting a family history. They may start out by sneering, "All you ever do is talk about dead people" but once they get interested themselves, they'll find the search fascinating. You may find it useful to publish a periodic family

Chapter Twelve

The First Part of Your Book

Even though the pages in the very front of your book will be the last ones to be typed, you must collect information for them almost from the start. You might set up folders for this "front matter" so that you'll have the material handy when you're ready to type it. "Front matter" is the first pages of your book, even before page one of text. It includes:

✔ title page
✔ copyright page
✔ dedication page
✔ acknowledgments page
✔ permissions page
✔ table of contents
✔ preface
✔ foreword
✔ prologue

Publishers call those pages following the actual text of your book "back matter." This could include:

✔ epilogue
✔ appendix
✔ bibliography
✔ index

Let's look at each component.

FRONT MATTER

Title Page

The title page has no page number. It includes your book's title, placed about one-third down from the top of the page, and is centered.

After a double space, the word "by" is centered. Then, after another double space, the author's name is centered.

Copyright Page

The next page—again with no page number—will be printed on the back of the title page. It contains the copyright information. This is simply a line such as the word *Copyright* or the international copyright symbol: © 1995 by Robert Smith. List the copyright year as the year your complete manuscript was ready for the printer.

If you are self-publishing the book for resale, you may want to type below the copyright line the name of your self-publishing company, such as Smith Family Books, and then your address, city and state below that. This allows people to order books directly from you.

Although your copyright exists as soon as you have created the manuscript and put your copyright notice on it, you may choose to formally register your manuscript with the Copyright Office. Write or call them at the Library of Congress (Washington, DC 20559-6000, telephone: (202)707-3000) and request an application form for a book. The number above is for the Public Information Office; specialists are on duty from 8:30 A.M. to 5:00 P.M. Eastern time Monday to Friday except holidays. Or, use the Forms Hotline Number (202)707-9100, which is available twenty-four hours a day. Leave a message with your name and address, requesting a copyright application form for a book.

When you receive the application form, fill it out as explained on the form. Then return it to the copyright office with your check (cost was twenty dollars in 1994) and two copies of your book. As long as your copyright notice appears in your book, your copyright is valid for your life plus fifty years, whether you had filed a registration or not. The main reason to register your work is that registering legally proves your ownership. It is necessary if you want to collect statutory damages and attorneys fees in the case of an infringement suit.

Another bit of information that appears on this copyright page is your ISBN number. The International Standard Book Number is used by book publishers, booksellers and librarians for both ordering and cataloguing purposes. If, for example, you self-publish your book and regional bookstores become interested in selling it, you'll need this number to further identify your book beyond its title and your name as author. In addition, if a regular trade publisher becomes interested in your book for distribution, the ISBN will be one other measure of your professionalism.

After a double space, the word "by" is centered. Then, after another double space, the author's name is centered.

Copyright Page

The copyright page—again with no page number—will be printed on the back of the title page. It contains the copyright information. That is simply a line such as the word Copyright or the international copyright symbol: © 1995 by Robert Smith. List the copyright year as the year your complete manuscript was ready for the printer.

If you are self-publishing the book for family, you may want to type below the copyright line the name of your self-publishing company, such as Smith Family Books, and then your address, city and state below that. This allows people to order books directly from you.

Although your copyright exists as soon as you have created the manuscript and put your copyright notice on it, you may choose to formally register your manuscript with the Copyright Office. Write or call them at the Library of Congress (Washington, DC 20559-6000, telephone (202) 707-3000) and request an application form for a book. The number is for the Public Information Office; specialists are on duty from 8:30 A.M. to 5:00 P.M. Eastern time Monday to Friday except holidays. Or use the Forms Hotline Number (202/707-9100) which is available twenty-four hours a day. Leave a message with your name and address, requesting a copyright application form for a book.

When you receive the application form, fill it out as explained on the form. Then return it to the Copyright Office with your check (cost was twenty dollars in 1994) and two copies of your book. As long as [illegible] your copyright is valid for your life plus fifty years, whether you have filed a registration or not. The main reason to register your work is that registering legally proves your ownership. It is necessary if you want to collect statutory damages and attorney fees in the case of an infringement suit.

Another bit of information that appears on the copyright page is your ISBN number. The International Standard Book Number is used by book publishers, booksellers, distributors, libraries and cataloguing programs. If, for example, you self-publish your book and [illegible] you'll need this number [illegible] to further identify your book beyond its title and your name as [illegible] a regular trade publisher [illegible] because interested in [illegible] the ISBN will be one other measure of your [illegible]

The First Part of Your Book

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- ✓ title page
- ✓ copyright page
- ✓ dedication page
- ✓ acknowledgments page
- ✓ permissions page
- ✓ table of contents
- ✓ [illegible]
- ✓ foreword
- ✓ [illegible]

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To obtain your ISBN number, write to R.R. Bowker Company, 121 Chanlon Rd., New Providence, NJ 07974 Attn: ISBN Agency.

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The next page (still unnumbered) is the dedication page, where you ay choose to dedicate your book to some particular person (such as a mily member). You can either center the word *Dedication* or just type o, or *For*, and the person(s) name(s) centered about one-third of the ay down the page.

Of course, some writers use the dedication to make a point, which ay tie in with the theme of the book to come. For example, Rita udner, whose book jacket describes her as an ex-dancer turned stand- comedian, dedicated her book, *Naked Beneath My Clothes: Tales of Revealing Nature*, this way:

> This book is dedicated to my parents
> Abe and Frances Rudner,
> who always told me I could do anything
> but never told me how long it would take.

knowledgments

The next page (unnumbered) is the acknowledgments (centered out one-third down the page), in which you thank individuals or stitutions that were especially helpful to you in some way, such as search, writing, or who encourage you to tell your story.

Here, for example, is the acknowledgments page to a family history lled *The Spencers of Amberson Avenue: A Turn-of-the-Century Memoir*, Ethel Spencer, edited by Michael P. Weber and Peter N. Stearns, storians in the Department of History and Philosophy at Carnegie- ellon University:

> ACKNOWLEDGMENTS
>
> The editors wish to acknowledge the important role of Elizabeth Ranney, Ethel Spencer's niece. She first recognized the value of this remarkable memoir and called it to our attention. During the editing process she served as an important source of information. Her penetrating questions regarding our interpretations of the Spencer family greatly improved the Introduction. We also thank the members of the Spencer family, especially Mrs. Elizabeth Spencer Blue, for their willingness to share their family experiences with outsiders. We are all indebted to them.
>
> With a few exceptions, such as those dated after 1912, all the photographs in the text were taken by Charles Hart Spencer. They come from the family collection, kindly made available through the generosity of Elizabeth Ranney, Mrs. Charles H. Spencer, Jr. and Anne Spencer. The captions are adapted from those written by Ethel Spencer.

(Charles Hart Spencer, father of the author, was one of the growing number of middle-management employees in American industrial cities in the 1880s and 1890s and the memoir looks at one kind of urban life of three generations ago. This is an example of what can happen when family memoirs are well-written and interesting enough to capture the attention of historians. The book was published by the University of Pittsburgh Press. More about this in chapter sixteen.)

Permissions

This is the place to acknowledge excerpts from others' works. If you incorporated into your family history or personal memoir some material from a previously copyrighted poem, song, article, story or book, you would list that source, such as: *Title of Work*, Copyright 1993 by John Smith. If there are only a few copyrighted excerpts, you might include them on the Acknowledgments page. If there are many, you would have a separate page titled "Permissions," on which you recognize your sources. For an example, see the permissions page in this book.

How Much Can I Quote? There is no set number of words that can be copied from another's copyrighted work without infringing on the original author's copyright. A scholar might reprint several hundred words from another scholar's book without infringement, but reprinting just one verse from a copyrighted song's lyrics might be considered infringement by its publisher.

The law allows fair use of copyrighted material for the purposes of criticism, comment, news reporting, teaching, scholarship or research. But it also says "fair use" depends on these factors:

- ✓ The purpose for which the copyrighted material is used—is it for commercial purposes (you intend to sell the book that uses the appropriated copyrighted material), or is it for nonprofit educational use (you intend to give away copies to your family and friends)?
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- ✓ How much of the copyrighted work is used in comparison to the

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ACKNOWLEDGEMENTS

The editors wish to acknowledge the important role of Elisa-[illegible] Ranney [illegible] the value [illegible] During [illegible] important source of informa-[illegible] our interpretations of [illegible] greatly improved the introduction. We also [illegible] Ellis, for their willingness to share their family experigraphs about a particular branch of your family from another relative's six hundred-page book? Or reprinting his sixteen-page pamphlet in your fifty-page booklet?)

- ✓ The nature of the copyrighted work itself—is it a song, a poem, an article, a book, or is it a news item, a fact from an encyclopedia? (Facts and news are uncopyrightable.)
- ✓ How does your use of the previously copyrighted material affect the potential market for or value of that copyrighted work? (Would your use of an author's copyrighted material keep people from buying your source's book?)

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> Dear (author's name):
>
> May I have your permission to quote the passage I have marked on the enclosed photocopy from (*title of copyrighted work*) in my book, (title), which I am self-publishing for my family and friends?
>
> I am including a copy of the preceding paragraphs from my own manuscript so you can see how it is used in my book.
>
> Please let me hear from you via the enclosed stamped, self-addressed envelope whether I may have your permission.
>
> I will be sure to carry your copyright credit line on the acknowledgments page of my book.
>
> *Sincerely,*
> *Your Name and Address*

It would be a courtesy to that person to send, on publication, a photocopy of the quoted passage, along with a photocopy of the title page and acknowledgements page for their file.

If you wanted to request permission from a commercial publisher to reprint a poem or song lyric or passage from other copyrighted material in a self-published book you planned to sell, your first paragraph might say something like this:

> Dear (author's name):
>
> I am self-publishing a book about the Smith Family of Central Kentucky and hope to find distribution for it among bookstores in the Kentucky/Tennessee/Virginia area where other branches of the family live. May I have your permission to quote the passage I have marked on the enclosed photocopy from your (title of copyrighted work) in my book (title)?
>
> *The next three paragraphs would be the same as the letter on page (156).*

You will probably discover that even with limited distribution from your book, if you choose a popular song or well-known poet, the fee requested of you might be more than you care to pay to include the quote. On the other hand, the publisher may assess only a modest fee, given the limited potential sale of your book, or even grant permission without a fee.

Table of Contents

If you have given titles to your individual chapters, list them here in the sequence in which they appear in your book. This page is also unnumbered.

If you have grouped certain chapters into a Part I, for example, because they have some unifying element—such as "Revolutionary Ancestors" or "Early Days on the Prairie"—and subsequent chapters are grouped into other parts, the contents page would show . . .

Part I
with individual chapter titles and page numbers
Part II
with individual chapter titles and page numbers
. . . and so on.

You can't list the actual page numbers, of course, until the book's pages have been typeset. If you are producing a book from your own pages of camera-ready typed copy, however, then you'll be able to type the contents page with the correct page numbers before submitting the book to the printer.

Preface

The next page (still unnumbered) in the front of the book could be a preface, in which you set forth for the reader a statement of your purpose or the theme of your book. Suppose, for example, that your family was among the earliest settlers in your county and no one had ever written down where they originally came from and what other early

families helped found the community. In their book *All Our Yesterdays: A Century of Family Life in an American Small Town*, authors James Oliver Robertson and Janet C. Robertson used the following preface to describe their purpose in writing their book:

> It is our hope that this book gives significant voice to ordinary people who are now dead, and who can therefore not tell their own stories. The memory of human beings is never dependable. We all forget the horrors and pleasures, the accomplishments and failures of our own lives. How much more do we forget about people who lived and died in other times and places? Without some memory, some record, and some stories told, we are all deprived of pasts that not only belong to us, but that shape us, our beliefs and ideals, and our acts.
>
> In what follows, we have tried to honor the aspirations, fears, hopes, orneriness, endurance, and even the despair of the many members of the Taintor, Bulkeley, Davis and other families of Hampton, Connecticut, whose stories we have come to know. We have written in admiration and respect for hundreds whose lives have touched ours profoundly, over separating distances of three, four, five, or six generations.

Their book was the outgrowth of the Robertson's purchase in 1965 of an eighteenth-century house in Hampton, a small town in northeastern Connecticut. This young couple with two children discovered that the former owners of their 150-year-old house had saved a vast quantity of papers—personal and business letters, bills and business files, visiting cards, playbills, newspapers and other periodicals. Their further research produced a 512-page book that became a Book-of-the-Month Club selection.

Does your book have similar commercial possibilities because of its unique historical value?

Foreword

Some writers combine a preface and an acknowledgments page into a single foreword. Alice McGuffey Ruggles, in the foreword to her book *The Story of the McGuffeys*, explains what is and is not known about the family whose name is synonymous with the *McGuffey Reader* schoolbooks of yesterday:

> ### FOREWORD
>
> This is a story—not a documented history. The first American McGuffeys were too busy or too illiterate or too lacking in self-consciousness to write of themselves. They left no family records, and firsthand material on their background is scanty. When facts were available, I followed them scrupulously. What traditions I could gather, I handed on. Failing both, I fell back on probabilities—with apologies to my forebears, who seem to have been very matter-of-fact.
>
> Information on the Scottish emigrants, William McGuffey—"Billy" in the story—and his wife, Ann McKittrick, I owe to Mr. George A. Ostheimer of Indiana, whose wife was descended from Catherine, sister of "Sandy the Scout."
>
> Dr. Daniel Drake, one of the first Westerners to develop a sense of the regional history, left an account of the youthful exploits of "Sandy" (the first Alexander McGuffey) told to him by the Scout himself. The journal of Dr. Drake's brother, Benjamin, and certain Drake letters give glimpses of young Alexander Hamilton McGuffey, who collaborated in the compilation of the *Readers*. And the unpublished autobiography of Charles D. Drake, the doctor's son, contains vivid pictures of life in southern Ohio in the early nineteenth century.
>
> A sketch of Dr. Henry McGuffey of Kentucky, who was the baby on the horseback trek of Sandy and Anna to northern Ohio in 1802, was written for me by Miss Jennie McGuffey of Seattle, the doctor's granddaughter.
>
> Miss Katherine Walker Stewart of Dayton, last surviving grandchild of William Holmes McGuffey, turned over to me her collection of family photographs and papers. And from her lips I wrote down her own recollection of her maternal grandfather and his second wife, Laura Howard. The description she gave me of William's earlier married life with his first wife, Harriet Spining, she had received from her mother, Mary McGuffey Stewart.
>
> In my interview with my cousin Katherine, she urged me in whatever I might publish about the *Readers*, to bring out the *human* side of the story. For many years, she had been meeting McGuffey devotees who paid tribute to her as a granddaughter of the educator but who knew little about the real personalities behind their beloved old schoolbooks.
>
> Of Alexander Hamilton McGuffey in his later years, I have my

⑥

> own recollections. He was the indulgent grandfather *par excellence*, associated with trips, treats, and marvelous Christmas parties under his hospitable roof. For his earlier married life with Elizabeth Drake, the grandmother I never knew, I have used the recollections of my mother, Anna McGuffey Morrill.
>
> Secondary sources, mostly articles in magazines and newspapers, are too numerous to list. Two invaluable books of reference are *A History of the McGuffey Readers*, by Henry M. Vail, written from the publisher's angle, and *William Holmes McGuffey and His Readers*, by Dr. Harvey C. Minnich.
>
> My aim in this little volume has been to make these old-fashioned Americans and their world come to life.

In a commercially published family history or personal story, the foreword may be written by someone other than the author, such as a well-known person whose name adds prestige and credence to the book. That person may be someone engaged by the publisher to read the book in advance of publication (who the publisher hopes will offer a complimentary assessment of the value of the book for readers). If you know someone who might be a candidate for writing your book's foreword, suggest the name(s) to a potential publisher when you make your initial book proposal.

Prologue

Some writers of family histories use a prologue to present the reason for exploring the past. Here are the opening paragraphs of the Prologue to *All Our Yesterdays: A Century of Family Life in an American Small Town*:

> ### RELICS OF THE PAST
>
> Wherever one goes in New England—in farm country, suburbs or really deep woods—there are stone walls. People ask about them. Tourists speculate about them, sometimes wonder whether they were built by Indians. The stone walls are, in fact, the boundaries of fields first created by settlers.
>
> Those fields were cleared of trees, often plowed and planted, and certainly "rock-picked." (Rock picking is every New England farmer's spring time misery. During the winter as the earth freezes and thaws, rocks rise to the surface of the fields; they must be removed before plowing can proceed. Stacked at the edges of the fields, they are the raw material for all those stone walls.) Wherever there is a wall, there was once a field, even in what is now a forest. Those walls stand as evidence that in the days settlers built them many more people lived off the produce of New England's rocky soil than do today.
>
> Such relics of the past—along with old houses, churches, and fences where there are no walls—stand mutely insistent that all America started out rural and agricultural. Even Manhattan and Chicago were farmed at one time, and Los Angeles was ranch country. Only in the twentieth century has the United States become an urban nation. The small-town world of stone walls, old houses and churches and fences, has been left far behind. The life that produced them is totally gone. What follows is an excursion into one of America's old towns, an old house still standing there, and through that house into the lives of people and families who lived in the world where they built those stone walls.

This prologue immediately precedes chapter one in a book that describes the Revolutionary Americans who lived in the same house occupied by the authors today.

THE TEXT

The first page of the first chapter of your actual text is where you should begin numbering your pages. Pages are numbered consecutively from page one to the end of the book.

If you are going to use your manuscript pages as camera-ready copy for printing or photocopying and also plan to bind the pages to read like a regular book, then your pages would be set up as follows: Page one would be a right-hand page, so the page number should appear in the upper right-hand corner. Page two would be a left-hand page and the page number would appear in the upper left-hand corner. If you are using a computer, you have (or can get) a software program to set up your pages in this way.

On the other hand, if you plan to submit your book to a regular trade book publisher, then you would not use that method. Simply type the manuscript double-spaced as you would any book manuscript; place your last name in the upper left-hand corner and page numbers in the right corner. The book's publisher will take care of these pagination concerns.

For additional details on preparing a book manuscript for submission own recollections. He was my indulgent grandfather par excellence, associated with trips, treats, and marvelous Christmas parties until his last years. For his earlier married life with Elizabeth Drake, the grandmother I never knew, I have used the recollections of my mother, Anna McGuffey Morrill.

Secondary sources, mostly articles in magazines and newspapers, are too numerous to list. Two invaluable books of reference are *A History of the McGuffey Readers*, by Henry H. Vail, written from the publisher's angle, and *William Holmes McGuffey and His Readers*, by Dr. Harvey C. Minnich.

My aim in this little volume has been to make these old-fashioned Americans and their world come to life.

In a commercially published family history or personal story, the foreword may be written by someone other than the author, such as a well-known person whose name adds prestige and credence to the book. That person may be someone engaged by the publisher to read the book in advance of publication (who the publisher hopes will offer a complimentary assessment of the value of the book for readers). If you know someone who might be a candidate for writing your book's foreword, suggest the name(s) to a potential publisher when you make your initial book proposal.

Prologue

Some writers of family histories use a prologue to present the reason for exploring the past. Here are the opening paragraphs of the Prologue to *All Our Yesterdays: A Century of Family Life in an American Small Town*:

RELICS OF THE PAST

Wherever one goes in New England—in farm country, suburbs, or deep woods—there are stone walls. People ask about them. Tourists speculate about them, sometimes wonder whether [illegible] built them as boundaries. The stone walls are, in fact, the boundaries [illegible] "rock-picked." (Rock picking is every New England [illegible] as the earth freezes [illegible] the edges of the

ever there is a wall, there was once a field, even in what is now a forest. These walls stand as evidence that in the days settlers built them, many more people lived off the produce of New England's rocky soil than do today.

Such relics of the past—along with old houses, churches, and fences where there are no walls—stand mutely insistent that all America started out rural and agricultural. Even Manhattan and Chicago were farmed at one time, and Los Angeles was ranch country. Only in the twentieth century has the United States become an urban nation. The small-town world of stone walls, old houses and churches and fences, has been left far behind. The life that produced them is totally gone. What follows is an excursion into one of America's old towns, an old house still standing there, and through that house into the lives of people and families who lived in the world where they built those stone walls.

This prologue immediately precedes chapter one to a book that describes the Revolutionary Americans who lived in the same house occupied by the authors today.

THE TEXT

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to a trade book publisher, you may want to refer to *The Writer's Digest Guide to Manuscript Formats.*

BACK MATTER

Epilogue

Some writers may use the epilogue to indicate that this book is only the first of a planned series. If it is a family history, for example, you may indicate you are seeking further information for your future volumes and invite knowledgeable readers to share data with you—giving an address where they may write you.

Appendix

There may be some special photographs, maps, fold-out pages showing family-tree charts, reproductions of special ancestral documents, or other artifacts that you want to print here, rather than within the text of the book for manufacturing cost considerations or other reasons.

At appropriate pages within the manuscript you would refer your reader to the appendix.

Depending on how many items are involved, you may want to label them as *Appendix A, Appendix B*, etc., with an identifying title at the top of the page, such as "Appendix A: Map of The Virginia Military District of Ohio, 1787-1849."

Bibliography

If in your research you have found a number of sources that you think other family or personal historians would find useful, you may want to include a bibliography to aid their searches in libraries or bookstores.

The usual citation for such a reference is: author's last name, first name, title of the book (in italics), city of publication, name of publisher, year of publication. If there are two or more authors, only the first author's name is reversed such as Polking, Kirk, John Smith and Bob Jones.

Punctuation of the book citation would be:

Clark, Thomas, Bruce Woods, Peter Blocksom and Angela Terez. *The Writer's Digest Guide to Good Writing.* Cincinnati: Writer's Digest Books. 1994.

If the citation is to a magazine article it would be: author's last name, first name, title of article in quotes, name of the periodical in italics, volume or serial number and date of issue, page numbers.

Punctuation of the magazine citation would be:

Carlisle, Andrea. "Writing Stories from Life." Writer's Digest 74 (July 1994) 30-32.

For other specialized citations, you may want to refer to the latest edition of *The Chicago Manual of Style.* (Because readers of this how-to book on Family Histories and Memoirs may more likely be searching the Bibliography by *title* rather than *author*, I set up my Bibliography that way.)

Index

Nothing frustrates me more when picking up a nonfiction book than to discover it has no index. Some writers argue that certain types of books—humor, for example—are published for enjoyment, not reference. If yours is a family history, however, you may want to include an index—especially if this is the first of a multi-volume series.

While there are some computer software indexing programs (see your local computer software store or write The American Society of Indexers, P.O. Box 386, Port Aransas, TX 78373 and ask about their *Guide to Indexing Software*), most of us do our indexing the old fashioned way.

That means keeping a running A to Z list of the important names and topics in our manuscript, so we can fill in the correct page numbers later on the final proof before printing. I usually take a legal pad and cut out the right side of each page to make a thumb-indexed A to Z group of pages on which to list my notes.

⑧

Chapter Thirteen

That Very Important First Chapter

In a time when the life and death of a television series is subject to the mass clicking of remote controls, the book author's challenge is to deliver – on page one of chapter one – something that will make the reader want to keep reading.

Your opening chapter, of course, must be in keeping with both the scope and style of the book you decided to write. It must enthrall readers and propel them forward into the book, but it must also set up realistic expectations for what is to follow. Don't, for example, use a slam-bang action chapter to lead into what otherwise is a book of gentle reminiscence.

OPENING DEVICES

What techniques do writers use to capture the reader's attention? Some of the examples that follow show the use of:

- ✔ A startling statement
- ✔ A family as symbol
- ✔ A photograph and a family assumption about it
- ✔ An unexpected revelation
- ✔ The author's place in time

When you sit down to write your book's opening, look for scenes that could involve:

Action: Is it our ancestor trying to cross the snowy Donner Pass right after that fateful party had to resort to cannibalism to survive? Is it a grandfather narrowly escaping an accident in a steel mill? Is it relatives enduring an Indian attack on their isolated homestead?

Suspense: Is it your grandmother facing the unexpected death of her young husband and the prospect of needing to support herself and three children in the days when women did not work outside the home?

Character: Is it your own story of confronting and then coping with a discouraging diagnosis of your first child?

A Sense of Place: Do you, or your family, identify so strongly with where you were born or grew up that, even though you don't live there anymore, you maintain an unbreakable bond to this place?

Anecdote: Is there a story about an incident in your family that has been handed down for generations that synthesizes how you feel about what your family's attitudes or values are?

The News Peg: Is there something in today's news that parallels a previous time in history in a corner of the world where your ancestors came from?

Inspiration: Did someone you knew affect you so intensely that your life has never been the same since?

You may have already thought of a dozen other ways to capture your reader's attention, given the specific material you'll be working with. But let's examine some published works to see how other successful authors did it.

THE OPENING PARAGRAPHS

Few of us have the opportunity to use a first chapter opening line like this:

> "It's not easy to cut through a human head with a hacksaw."

That's from author Michael Crichton, who in four opening paragraphs of his autobiography, *Travels*, describes that assignment of his as a medical student.

Crichton goes on to explain that he had gone to college planning to be a writer, but early on a scientific tendency appeared.

> In the English department at Harvard, my writing style was severely criticized and I was receiving grades of C or C plus on my papers. At eighteen I was vain about my writing and felt it was Harvard, and not I that was in error, so I decided to make an experiment. The next assignment was a paper on *Gulliver's Travels*, and I remembered an essay by George Orwell that might fit. With some hesitation, I retyped Orwell's essay and submitted it as my own. I hesitated because if I were caught for plagiarism I would be expelled; but I was pretty sure my instructor was not only wrong about writing styles, but poorly read as well. In any case, George

their time is gone—and it will not be long—there will be none who remember the nineteenth century.

From my encounter with the South Carolina centenarian, an idea evolved. It began as a succession of questions: How accurate are the stories of the elderly? How typical? How complete? Can they be drawn out in conversation? Can they be verified? Are they consistent enough and lively enough to sustain interest? In the recent works of other writers—Alex Haley, Irving Howe, Theodore Rosengarten, Ernest Gaines, Studs Terkel, to name a few—I subsequently found both fiction and nonfiction that appeared to be inspired by the same kinds of questions. Looking beyond the power-wielders of history—the kings and presidents and generals—these writers had found among the unheralded masses, about whom history is seldom written, some portraits from the past that glowed with realism and authenticity.

Thinking of these efforts to explain us to ourselves, and thinking of the very old among us, I began to wonder whether a true story about continuity and change in four or five living generations of one family would aid our sorting of values and our understanding and awareness of our evolution as a people. Could I find a family whose collective life [illegible] generations [illegible] to be typical or representative of the majority of Americans? Could I find an elderly couple with accurate and detailed recollections of their lives since the nineteenth century and older stories passed on to them from an earlier past? Could there be enough people and enough variety in the couple's succeeding generations to form a complete picture? Could I gather and assemble the family's biography in a way that it could be seen as a social history of [illegible], a [illegible] of our times, a microcosm of America?

I became convinced that a careful search would turn up such a family, perhaps many such families—indeed, it seemed to me that [illegible] any family would produce a representative portrait if [illegible] and clear enough. [illegible] The story of any large family [illegible] a glimpse of their own [illegible]. One family could be a prism through which the shape and texture and resonance of American life could be transmitted—and the more carefully the family was

Orwell got a B minus at Harvard, which convinced me that the English department was too difficult for me.

Michael Crichton's revenues from his novels and films like Jurassic Park and Disclosure proved his career change from medicine to writing was a profitable one.

Is there some aspect of your story that illustrates an unexpected fact about your family or yourself?

A Family as Symbol

John Egerton's meeting with a 105-year-old South Carolina woman made him see that a single American family, whose lives spanned several generations, could be seen as a microcosm of our national experience. His chapter one of *Generations: An American Family* begins this way:

> We were perfect strangers when we met, but I had been looking for Burnam and Addie Ledford for a long time.
>
> The search had begun in my mind on a summer day in 1976. By chance, by sheer good fortune, I found myself sitting on the cabin porch of a 105-year-old woman in the [illegible] low country of South Carolina. At the beginning of the nation's third century she could remember the start of the second, and in her [illegible] drawn impressions of nineteenth-century Carolina there was a scent of timelessness that could have belonged as well to the eighteenth-century land of her parents. In the clarity of her recollections, in the specific detail of her observations, in the simple eloquence of her language, she could [illegible] as if she had [illegible].
>
> I came away from that experience with a heightened awareness of the treasures that waste away in the minds and memories of the elderly. The greatest gift they have to offer—their vision of the past—is too often unappreciated, neglected, ignored. They are [illegible] by the rest of us, a world long since vanished. Their memories evoke the sight and smell and feel of [illegible] and handmade tools and candlelit rooms by the [illegible] a time when [illegible] are the connecting link between our ancestors and ourselves. When

chosen for its typicality, the more universally recognizable the resulting portrait would be.

The first step was to draw up a descriptive outline. I wanted to find a family that had been a part of the middle-class mainstream of national life for at least a century, a family securely anchored between the extremes of wealth and poverty. There must be a hundred or more people in at least four generations, beginning with elders born in or around the 1870s in a rural or small-town environment in the mid-American heartland. Ideally, the elders would still live in the same county—or at least the same state—in which they were born. Typical of the national majority, they would be white, Anglo-Saxon, mainstream Protestant, Democratic or Republican citizens—she a retired homemaker or perhaps a schoolteacher, he a retired farmer or teacher or preacher or merchant. They should be in good health, living at home rather than in a nursing home, and they should have lucid and detailed recollections of the past—and an untiring fondness for talking.

From such a couple, if they had produced a half-dozen or more children, would inevitably come succeeding generations progressively larger and more diverse than the first, until in the third or fourth generation they ranged across the spectrum of occupations, income levels, places of residence, political preferences, religious beliefs. Given sufficient numbers, they would have been almost everywhere, done almost everything; given even modest numbers—say, a hundred past the age of eighteen or twenty—they would have been to enough places and done enough things to tell a collective tale of the evolution of a nation. And in that story, I was confident there would be a true and accurate image that any American would recognize.

Aristocratic Ancestors?

Is some handed-down painting or portrait photograph the starting point for a family history? In his book, *Ancestors: A Family History*, William Maxwell's opening chapter reveals this:

> My Grandfather Maxwell was a lawyer in Lincoln, Illinois, and one of his clients, out of affection for him, brought back from a visit to Scotland a sepia photograph of Caerlaverock Castle. This ruined fortress is the ancestral seat of a Scottish family of some importance, members of which have held the titles Earl of Morton. . . . and Lord Maxwell. . . . During my childhood it hung over the horsehair couch in my Aunt Maybel's sitting room. . . . It was referred to in the family as the Maxwell castle—proudly, but also as if that was all there was to know about it. I didn't think to ask somebody where it was. . . .
>
> There is no evidence that any ancestor of mine ever lived in (thirteenth century) Caerlaverock Castle, even in the capacity of a kitchen boy or swineherd. Tenant farmers commonly took the surname of their landlord, and so it does not follow that every Maxwell is a blood relative of every other person of that name. . . . But the photograph was all the proof the older generation required that the loins from which they had sprung were ultimately aristocratic.

How many other handed-down stories about our ancestors have made us want to know who we *really* are?

A Lost Mother

Personal memoirs do not always begin the way you might expect them to, given the present image of the author. Here's the opening of Art Buchwald's *Leaving Home: A Memoir*:

> Shortly after I was born, my mother was taken away from me or I was taken away from my mother. This was done because she was mentally ill. She suffered from severe chronic depression, which required that she be committed to a private sanitarium. She never recovered and, eventually, when my father ran out of money, she was placed in a state hospital in upper New York for thirty-five years—the rest of her life.

Buchwald's opening very quickly sets the stage for a narrative that recounts his own bouts with clinical depression, his life in foster homes before enlisting in the Marines during World War II, and his subsequent life as a writer. Even a quick glance will tell readers that this will not be another of Buchwald's humor collections.

Historical Time

Placing the family in the context of history is another way to start. Jim and Jodie Armour decided to continue a family history that Jim's father, John H. Armour, had begun but then abandoned because of illness. "I keep a journal myself," says Jim, "and I think it's important

11

chosen for its typicality, the more universally recognizable the resulting portrait would be.

The first step was to draw up a descriptive outline. I wanted to find a family that had been a part of the middle-class mainstream of national life for at least a century, a family securely anchored between the extremes of wealth and poverty. There must be a hundred or more people in at least four generations, beginning with elders born in or around the 1890s in a rural or small-town environment in the mid-American heartland. Ideally, the elders would still live in the same county—or at least the same state—in which they were born. Typical of the national majority, they would be white, Anglo-Saxon, mainstream Protestant, Democrats or Republicans [illegible]—she a retired homemaker or perhaps a schoolteacher, he a retired farmer, teacher or preacher or merchant. They should be in good health, living at home rather than in a nursing home, and they should have lucid and detailed recollections of the past—and an enduring fondness for talking.

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Historical Time

Placing the family in history is another way to [illegible] a family history that [illegible] the earmarks of a big disaster for me turned out to be one of my most successful books.

HOW TO FIND REPRINT AND SPECIALTY PUBLISHERS

As Egerton discovered, some publishers concentrate on books of interest to just certain regions of the country. Others concentrate on specific subject matter such as Americana or Ethnic or Military history.

You might want to find your library's copy of *Literary Market Place* to see who publishes books about the region of your book. Consult *Literary Market Place*'s Geographic Index which is a cross-reference to to the book publishers it lists.

Also, be sure to check the Nonfiction Book Publishers Subject Index in the back of *Writer's Market* for publishers interested in whatever subject categories your history or memoir covers.

Some publishers offer "co-publishing" arrangements. You pay part of the cost and they pay part. The publisher also handles marketing and distribution. This can be one avenue to publishing your book, but one that requires careful thought and reading of your contract. Listings of such "co-publishers" appear in *Writer's Market*.

If the publisher likes your subject matter and has no major editorial revisions to suggest, he still must consider whether it will sell enough copies to earn back the five-figure investment it would take to bring your book to market.

For example, he has typesetting, paper, printing, binding, shipping and marketing costs on even a limited pressrun of your book. He'll have to offer the bookstore an average of 47 percent discount on the retail price of the book.

To earn back his investment, he'll have to price the book anywhere from five to seven times his manufacturing cost. That means a high retail price on the book that may further limit sales.

And if potential readers don't buy the book within a certain time, bookstores will return the unsold copies to the publisher for credit, to make room for other books they think will sell better.

Is your book unique and appealing to enough people to overcome these hurdles?

SUBSIDY PUBLISHING

Some writers who are not successful in finding a commercial publisher to produce their book, will turn to a subsidy publisher. This is a company that edits, designs, typesets and prints your book, but passes the cost of those services along to you. In short, the author "subsidizes" the entir cost. Depending on your book's budget, the publisher may also send ou press releases and review copies to selected book review publicatior and book distributors. The problem is, if your book is not unique enoug to compete with the 40,000 to 50,000 books published each year fc national consumption, your book may not be reviewed or taken by book stores except the few in your hometown area. Sales likely will not cove your investment or even come close. How much would your investmer be? It could be up to $40,000 depending on the book. If you can affor to give yourself that expensive a gift, fine.

Self-Marketing

"But," you say, "I'll do my own marketing and promotion."

Before you act, ask yourself if you have a large built-in audience fc your book that will pay $14.95 for a short paperback or $20 to $30 fc a longer hardcover book. Are you an expert in a certain subject wh has speaking engagements regularly several times a year to groups c hundreds of people who would buy the book from you at a conferenc

If not, what other marketing avenues would be open to you? Fc example, could you sell one thousand copies of your book by personall calling on hundreds of bookstores who might only be willing to tr three or four copies each? Do you have the names and addresses of on thousand people who might be prospective buyers? Can you afford th cost of paper, printing and postage to mail your sales offer to them; an the cost of packing and shipping the books to those who buy?

If your answers to these questions are no, or your book is really onl aimed toward your family and friends, then you may want to self-publis the book.

SELF-PUBLISHING

If your book is to be published only for your own family and friend then you still have several questions to answer:

- ✔ How many copies do you want?
- ✔ Will it contain photographs or other illustrations?
- ✔ Will it be typeset from manuscript or reproduced in type fron your own coded computer disk at less cost?
- ✔ What kind of binding will it have?

When you're buying a book printing job, you want to get bids just as you would if you were building a house or shopping for any other service.

To get a fair comparison of prices, make sure you give the same information to each company you're asking for a price quotation:

- ✔ What size book do you want? One standard size is 5½ × 8½ inches.
- ✔ How many pages? If the printer is setting type from your own typewritten manuscript, your book's page count will depend on the size type you select and the page size of the book. But if the printer knows the number of pages in your manuscript, he'll be able to make a quotation based on that. The average double-spaced typed manuscript contains 250 words to the page. Depending on the size of the type in the printed book, that may translate into 350 to 400 words per typeset page.
- ✔ If the book is being typeset, are there charges for author's proofs?
- ✔ What quantity do you want?
- ✔ How many and what kinds of illustrations will it include?
- ✔ Will the book be hardcover? Paperback? Spiral bound?
- ✔ If it is a hardcover book, will it have a book jacket? Printed in how many colors?
- ✔ What is the delivery time from the printer's receipt of manuscript or disk?
- ✔ What are shipping costs?
- ✔ Who keeps/owns the printing negatives? Most printers store negatives on the books they print for two to five years. If you decided to reprint the book before then and either weren't completely satisfied with the first printing job or got a better reprint price from another printer, you should be able to request the negatives be shipped to you. Check that paragraph in the printing contract. Of course, if you were just using a local photocopy chain to reproduce from your own camera-ready copy, those original pages are returned to you with the printed copies.

In any case, you want to be sure the book shows the copyright in your name.

If you want to learn more about what's involved in promoting and selling your own book, consult *The Complete Guide to Self-Publishing* by Tom and Marilyn Ross (see the Bibliography).

Desktop Publishing Your Own Book

If you've been thinking about buying a computer for your family's use, you could use it to "publish" your family history.

A computer with a basic operating system and monitor will cost about $1,000. (All costs represent those in 1994 at computer department stores like Micro Center.) An ink jet printer to produce the kind of dark print for a book (as opposed to the light computer type on a dot matrix printer) will cost about $300. A software desktop publishing program such as Microsoft Publisher for IBM compatibles or Aldus Home Publisher for Macintosh computers, will cost from $50 to $100. This program should contain, say, a dozen type fonts from which you can choose your chapter headings, subheads within the text and the text itself.

If you already have a computer and a wordprocessing program such as WordPerfect, but your printer only has the ability to produce bold or italics in the same type size, you have two options:

- ✔ Buy a simple publishing program like those mentioned above, or
- ✔ Use the services of companies (like Kinko's) that have self-serve computers with desktop publishing programs. You may want to just use them to type your front matter title page, contents page and the display heads for each of your chapters. These could be pasted in on the first text page of each chapter; your text would begin about one-third of the way down the first page of each chapter. Or, you could have Kinko's do that for you at a charge (in 1994) of about $9 per page.

PHOTOS IN YOUR FAMILY HISTORY

Some writers of personal stories use photographs rather than text to illustrate an important part of their own or their family's lives. Kenji Kawano, a Japanese photographer, was hitchhiking near Window Rock, Arizona, in 1974 during what was supposed to be a short visit to the U.S. That day, an old Indian man stopped and gave him a ride. As the Associated Press newspaper article reported:

> He was Carl Gorman, one of the original twenty-nine code talkers. Through that chance meeting, Kawano found his life's work.
>
> "When I told him I was Japanese, he told me he knew a little of my language, and that he liked sushi," Kawano recalled, "I didn't believe him! I didn't see how this could be. And when he told me about the code talkers . . . I have never heard of such a thing. I had to know more."

CORNELL, THE INNKEEPER

Lucky for Thomas Cornell, that he anchored in the Bay Colony at a favorable time to purchase a Boston house ready for immediate occupancy ~~cappany~~. It was ~~1638, in~~ late July in 1638.

Rebecca and their several children were sick to death of cramped quarters suffered ~~by too many for too long~~ in the slow Atlantic crossing. Wouldn't they rejoice ~~over even an~~ ~~a modest~~ ~~humble~~ in an abode with ~~a~~ yard and garden, even ~~as~~ though it ~~were~~ could not compare with ~~the spacious~~ Fairsted, ~~Manor itself of~~ the manor of an earlier Cornell ancestor in Essexshire of Old England!

Here in New England there had been a fortuitous scattering of those dissidents ~~stirred up~~ angered by ~~the~~ ~~preaching~~ ~~sermons of parsons~~ Puritan preachers defending the old way, and the equally strong counter-preachings of a bold woman named Anne Hutchinson. Boston ~~had been~~ was now bitterly divided for the Puritan colony was proscribing itself to pieces. This produced a breed of heretical rebels ~~daring to~~ challenging civil authority and the ruling clergy, much as the Puritan oligarchy itself had done a decade earlier, in Eng., and was forced to flee ~~England~~ their homeland for it, many in disguise as had Rev. Cotton, Boston's esteemed teacher. So soon had a new anarchy threatened these shores of religious refuge!

The new faction was led by the spirited Mrs. Hutchinson and her brother-in-law Rev. Mr. Wheelwright. At issue was... Explain

The Hutchinson~~ian's considerable~~ constituency, largely women and freeman of the business class, had been exiled, from Mass. ~~only months before~~ only 9 months before Cornell's arrival. by both civil and church trials. Thus ~~from Massachusetts leaving~~ Boston ~~to~~ was in the hands of "true believers" and "real truth" as the Court and parsons ~~having~~ decided that colonial leadership indeed belonged to an ordained clergy trained in Oxford and Cambridge, and not to Mrs. Hutchinson or her followers. What chance had artisans with Small Sail and cleaver, ~~with cooperage axe and small sail~~ against Bachelors and Masters from these universities?

Thus it was that several modest Boston properties were for sale in late 1637 and 1638, and modest was all Thomas Cornell late from Essex could afford at the moment; he ~~hoped~~ would to do far better in the future. (OVER)

¶ The village, ~~Boston~~, having been founded by a Winthrop party from Salem, had been in existence fewer than 10 years when Cornell came on deck ~~in~~ of his vessel moored. at ~~the tiny wharf and~~ where he stood ~~atop a coil of tarred rope~~ to view his new ~~home~~ world.

Not that Boston was much to look at that summer of 1638. Thomas could see most of it - all on a mere 500 acres of marsh and low hills. ~~in one sweeping glance.~~ The Indians still called the settlement Shawmut. "neck of land".

¶ For protection against these hostile natives and equally hostile European marauders on pirate ships, the combined citizenry of Boston and its nearby villages, - Dorchester and Roxbury and Charlestown - had constructed a fort. A Beacon Hill tar barrel stood ready to fire the alarm in emergency.

By the windy cove whirled two windmills, determined sails grinding grist for bread for 120 families; (Roxbury 2 miles over had a mill powered by water).

¶ The ~~A~~ drab little meeting house in Boston lifted no elegant spire heavenward; thatched as it was with reed; its walls were mud-caulked, its "window" covered with oiled paper.

~~Well, he~~ Cornell could see this place of worship was no stately structure like the church back home where all his children had been baptized properly in the Established religion, ~~and that~~ Boston was no Saffron-Waldon of purple crocus and drying hops, of busy weavers' clacking looms, ~~and~~ or comfortable alehouses for pipe and ale on Sabbaths after divine service.

(Roxbury:) Over there had lived another ~~a W~~ Cornwall family (not to be confused w/ours), members of Rev. John Eliot's ~~church~~ meeting house; this family had already removed to Conn. & its head had joined the Hartford expedition ~~against~~ in the Pequot uprising.

See pg 4B for insert.

Still early Boston records show that in Aug 7 1638 he was able to purchase a house on 3 acres plus paying for 3 acres on "Hogg Island" & 90 A on "Mount Willystone".

(back)

Consigning his ~~weary~~ family ~~and all the goods he owned~~ to the care of the ~~worthy~~ shipmaster, ¶ Thomas disembarked to spy out this land ~~for occupancy~~ much as the Biblical Caleb had done in searching for his Promised Land. Once on the narrow streets, he quickly sized up the situation - which houses could be got for a price within his means, and what promise of a business here.

At Gibbens' warehouse, goods were piled higgedly-piggedly, ~~as inbound foreign cargo of necessities and~~ outbound cargo of pelts and maize indicated its owner did a brisk trade, ~~on the cove~~. Fishing boats ~~and schooners~~ in from cod waters and trading schooners ~~posts~~ bobbed busily in the harbor. To the north Bendall's ferry made regular runs to Charlestown on the bay. Surely a goodly drinking clientele would come from the docks to the business Cornell had in mind.

The one brick dwelling in town grandly flaunted cheery red walls; it belonged to merchant Mr. Coddington, whose ~~his reported~~ wealth ~~truly~~ showed his election by God who rewarded the righteous with material success. A modest house behind Mr. Coddington's was for sale, Thomas noted.

In all ~~not above~~ 20 or 30 framed houses graced the village streets; these too belonged to upper rank residents. Mr. William Dyer, importer of drapery and daggers from Milan, had built adjacent to the training field. He and his militant wife Mary had been recently exiled. Their friends The Hutchinsons too had been banished; their cottage of timber and thatch had ~~sported~~ glass windows, a residence surely too dear for a man of modest means. Rev. Cotton occupied ~~held~~ ex-governor Vane's property. When John Cotton, out of favor with the Established Church, ~~having~~ had been silenced by Laud, he fled England in disguise. He took with him aboard the Griffin Hutchinson's eldest son Edward; Some years later this same Edward would be the Cornell's neighbor in Rhode Island where he was obliged to take up residence. The next year of 1634 William and Anne Hutchinson with 10 children followed on that same vessel. This Mrs Hutchinson in turn would be Cornell's near neighbor in New York the day she + her family were massacred by Indians at her home on Long Is.?

Aboard that same ship Griffin ~~came~~ fellow passenger Rev. Richard Mather; he had been newly elected in nearby Dorchester ~~when~~ from which place Rev. Warham of the Mary and John led most of his congregation to the Conn. Valley, among them the Gilletts, Phelps and Hoyts also of the writer's lineage. More ominous than a Mather on the Griffin was the royal edict it carried; for The Crown had demanded the return of the Bay Colony's royal charter. Was self-government in the Bay Colony to be threatened? In Boston lived a worried Gov. Winthrop who feared this was the case. He worried that the Hutchinsonian exodus and the return of Gov. ~~Mr.~~ Vane to England would only make matters worse, sounding further offending ~~offenseive~~ to King Chas' ears.

Winthrop and Mrs. Anne Hutchinsons had not been good neighbors, nor had this gov. ~~he~~ any respect for Vane her protegé. When the Hutchinsons applied for church membership in Boston, husband William readily enough qualified and he was made Visible Saint and freeman; but wife Anne's "different opinions" made for slower admission, even after she contended that no amount of sanctification (church regulated thought and behavior and appearance) could ever provide evidence of justification, i.e. conversion by grace. She finally qualified and as Visible Saint sat in the women's laceless section according to the "seating of the meeting". Her ~~by~~ social rank ~~This~~ meant the more respectable pews, for as Mrs. Hutchinson she held prestige with Mr. William Hutchinson, the successful merchant.

But even Winthrop first recognized Anne's "queenliness." ---

Quote—

Pastor Wilson's parsonage seemed respectable enough as was the house of Rev. Cotton who had recently received his as a gift from the defeated and departing ex-governor; Vane's the young aristocratic ~~Mr. Vane~~ had returned to his father Sir Henry in England. Next to Cotton's was the home of Daniel Maud, first teacher of Boston's youth.

Most of the townspeople, however, resided in grass thatched

huts of mud caulk and catted chimney, and were obliged to burn pine knots in these to light windowless interiors. All dwellers were required to ~~x~~ live within one-half mile~~s~~ of the meeting house, or go elsewhere to build other villages. Thus Roxbury; over there had lived a CORNWALL family, members of Rev. John Eliot's meetinghouse. This family had already removed to Connecticut & engaged in the Pequot uprising. In those days CORNELL & CORNWALL were used interchangeably

Boston's ~~The~~ plain meeting house looked more than merely plain to Thomas Cornell late of the wealthy church at Saffron-Walden, as it had earlier to Rev. John Cotton ~~of~~ fresh from his high-towered St. Botolph's with its carved pulpit. And to ~~the~~ merchants? Dyers of their St. Martin-in-the Field with its stained glass. And to Mistress Anne Hutchinson w/o the milliner of St. Margarets and St. PANCRAS and later of St. Botolph, Cotton's church. And it would appear, Cornell knew, most hum~~m~~ble to his wife Rebecca who had been baptized at London's Old Priory of St. James, ~~of~~ Clerkenwell parish; she was the daughter of Henrie Briggs who remained in Hertfordshire but her chimerical brother John Briggs had come to New England even as she. And ~~even more ready to adopt a sensational religion~~ he readily adopted the Hutchinson rel.

~~It appeared that~~ Boston artisans lived in smoky rooms above their humble shops - the shoemaker and chandler, the tailors and glover. Their pigs ran the streets; in the open Commons grazed the community livestock watched by an appointed cowherder. This "Citty set on a hill" looked new, and was. Tho the Aspinwall place had a 2 acre orchard, it had yet to bear fruit. The shops still looked raw- those of cordwainer Everill, brewmaster Hudson, soap boiler Gibson. Webb's slaughterhouse had yet to show hard usuage.

At last Thomas Cornell found a place ~~whichsuited~~ suiting both his plan and purse- the property near the Mr. Coddington brick. This choice was the decent house of Mr. Baulstone, Boston's innkeeper until the recent exodus. Situated on the street "backside of Mr. Coddington", it grew a garden of late summer vegetables— Squash, carrots and parsnips to be relished by ~~his~~ a family weary of long weeks at sea, subsisting as it had on salt cod, dried peas and ship's biscuit. Parson Wilson lived nearby, perhaps too close. But close too was a nice water spring; ~~his~~ Cornell's children would not have too far to fetch the water pail.

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huts of mud caulk and catted chimney, and were obliged to burn pine knots in these to light windowless interiors. All dwellers were required to live within one-half miles of the meeting house, or go elsewhere to build other villages. Thus Roxbury; [illegible]

[illegible] The plain meeting house looked more than merely plain to Thomas Cornell late of the wealthy church at Saffron-Walden, as it had earlier to John Cotton of his high-towered St. Botolph's with its carved pulpit, and to the Dyers of their St. Martin-in-the Field with its stained glass, and to Anne Hutchinson of St. Margarets and St. Pancras and later of St. Botolph, Cotton's church. And it would appear, Cornell knew, most hummble to Rebecca who had been baptized at London's St. James of Clerkenwell parish; she was the daughter of Henrie Briggs who remained in Hertfordshire but her chimerical brother John Briggs had come to New England even as she. [illegible]

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Now all ~~that~~ Thomas needed was to obtain permission from the authorities to purchase the property. This was arranged Aug 5, 1638 according to the minutes. The General Court regulated everything - prices of wares and wages, the use of tobacco (forbidden except in field or at mealtime), dress condemnations (no lace or beaver hats or embroidered caps), even the length of sleeves (long, so no bare arms ~~was~~ were exposed to vulgar gaze). ~~He must warn~~ Rebecca took note of strict clothing regulations here.

The sale of private property was also controlled. A ~~short~~ couple years ~~while~~ earlier, ~~two men~~ Richard Fairebanke, contrary to law had sold ~~the 3~~ two houses owned by him ~~between them~~ to "strangers"; ~~xxxxxxx both were~~ he was promptly fined and ~~their~~ the contracts voided.

"Strangers" in town were viewed with great suspicion these days. The constable was ordered to keep them under surveillance, and to quickly report to ~~the~~ authorities their every misconduct, especially while tippling at taverns. So fearful was the General Court that strangers would drift into Boston to augument the Hutchinson faction that none were ~~toleration~~ tolerated for more than 3 weeks without the express permission of the magistrates.

must arr. 1638

A fortnight after the Baulstone purchase, ~~A~~ a vote of the ~~Town Meeting~~ August 20 ~~allowed~~ made Thomas Cornell ~~to buy innkeeper Baulstone's house on Corn Hill Road.~~ a legal (registered) inhabitant of Boston. Into this first of several colonial residences, he settled Rebecca and the children come with them on this voyage - Thomas the Younger, ~~Ann~~, the girls, and the infant John, the writer's ancestor.

Most of the Cornell children had been christened with old English names, - Sarah, Rebecca, Ann, Elizabeth, Ann, Richard and William not the peculiar descriptive ones treasured by ~~xx~~ ardent Puritans. [~~Boston's~~ Now ~~pregnant~~ Goodwife Dinely ~~recently~~ would honor~~ed~~ ~~her~~ husband's memory by naming ~~their posthumous child~~ "Fathergone"; the ~~barber-surgeon~~ father ~~had frozen~~ would freeze to death ~~while on a merciful errand to pull a sufferer's tooth.~~ Mr. Baulstone himself had a daughter named Pitie; she was 8. Rev. Cotton over at the meeting house had a young son "Seaborn", as

The same cold winter that did Dinely in would do Thomas Cornell in-economically.

?

he had been born aboard the Griffin during the fleeing Vicar's crossing in 1633. ~~(Now pg Goodwife Dinely would honor her husband's memory by naming the posthumous child "Fathergone" in 4 mos; the barber-surgeon froze elsewhere to death while on a merciful errand to pull a sufferer's tooth.)~~

But to this modest domicile in Aug. "backside of Mr. Coddington's" was carted the Cornell chattels in hogsheads brought all the way from Essex - the clothing chests of woolen serges for ~~reputed~~ the notorious New England winters, the matchlock musket for pegging above the mantle and a few pieces of pewter plate to proudly arrange ~~tidily~~ on it, fireplace cookpots, a cheese press, and all the rest. And the Great Bible, an authorized version predating the Geneva Bible beloved by every Puritan family. But Cornell's identity with staunch Puritanism has never been proven; he is never called "our brother" in the town records as was Boulstone and Fairbanke. He was recorded as "Mr." however, a title not to be taken lightly.

Thus Cornell established himself among the shopkeepers, a Boston inhabitant only 9 months after the great exodus of the so-called "Antinomian" exiles of Anne Hutchinson.

Though passing the first test for residency and business operation, there is no evidence that suggests Cornell passed religious scrutiny for church membership, for in this acceptance a great many hurdles must be overcome to qualify for full communion in this local body of Christ. Even the godly and well educated Mrs. Hutchinson had had to endure terrible scrutiny 4 years earlier when she requested membership, as Rev. Symmes aboard the same Griffin as the Hutchinsons warned the Boston church of Anne's claim to having "revelations". That was John Briggs' ~~problem~~ penchant as well, ~~too~~, as records show. ~~But~~ Anne, at least, ~~She~~ was eventually ~~finally~~ voted in unanimously (even one dissenting vote would have kept her from Christ's table) ~~, but~~ a full week later than her mild and less controversial husband William the textile merchant, because of ~~the~~ certain opinions she held as revealed in the parlor examination at Rev. Wilson's. And then she was received only upon the enthusiastic recommendation of Mr. Cotton, her former Leiscestershire vicar who at his Old Eng ~~that~~ parish ~~there~~ seemed to promote identical beliefs at St. Botolph's where Anne and family held respected memberships.

The same old trader that the [illegible]
Thomas Cornell [illegible]

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Now after the recent heresy trial, Boston authorities were even more cautious. Should the Crown catch wind of the exodus, how would it be with them who themselves came to these safe shores seeking a religious refuge free from persecution, only to be ~~charged~~ accused with meting out a heaping stinging measure of the same? Yet it was believed that religious diversity could NOT be tolerated in the colony for a moment; ~~xk~~ dissent must be suppressed at all costs if the "Citty set on a hill" were to become a reality, the perfect model of Christian government for all the world to see.

Thus the character of an innkeeper new in town was probably suspect until proven otherwise. But Mr. Baulstone had had no problem with the character issue when licensed in 1637 to "keep a house of entertainment and to sell such claret and white wine as sent for", because he ~~waxxmade~~ held freeman status from October of 1630 ? in that first sweeping decision of the General Court to franchise 116 non-stockholders to expand privileges. But, of course, only the godly Visible Saints qualified for that cherished freedom to vote and to hold office. Baulston qualified readily enough then.

But even Baulstone was to fail as he too had been banished with the Hutchinson~~ians~~ party and with ~~them~~ it fled to Aquidneck Island to help found Portsmouth near Roger Williams' Providence Plantation. ~~and~~ Even now he was brewing beer over there, and selling it ~~and~~ together with wine in his new house of entertainment for strangers ~~more~~ ~~welcome~~ better tolerated there.

And November last William Baulstone with 58 others, many of them businessmen, had been disfranchised at Boston and fined £20 for "seditious libel". What Baulstone had done was to sign a petition vindicating Rev. Wheelwright under attack on the Antinomian controversy initiated by his indominitable sister-in-law, Mrs. Hutchinson. And, worse yet, Baulstone further accused the august Court for "condemning the truth of Christ". Church-State were furious?

As heresy could lead to ~~the~~ a greatly feared anarchy, Boston's dissenters like him were quickly disarmed, ordered to deliver all their guns, pistols, swords, powder and shot to authorities and were strictly prohibited from securing replacements, because "the opinions and revelations of Mr. Wheelwright and Mrs. Hutchinson have seduced and led into dangerous errors" many of the citizens. And thus Baulstone's business went up for sale. And Cornell bought it, and a lot of trouble.

Though popularly patronized, the New England tavern (called "ordinary", or victualling house) was not widely approved by the ruling oligarchy. The Court had earlier outlawed even the drinking of healths, this old English custom being regarded as "much waste — mispense of precious time". Still a victualling house to host strangers in port was a necessity, for these newly come to town were strictly forbidden by law to seek lodging in private homes. The public house efore was essential.

Thomas Cornell applied for and promptly received a tavern license, issued on trial, to "keep an Inn in the room of William Baulstone, till next General Court".

Victualling house regulations were many for both Baulstone and Cornell, proving especially onerous for Cornell as the fixed prices - (6d for a meal, not above 1d for a quart of ale out of mealtime) - soon got him into trouble. Even the use of the weed at a tavern was controlled by the constable appointed to watch over "unprofitable Fowlers and Tobacco takers", and to report them to authorities. Neither cakes nor ~~busns~~ BUNS (too extravagent) could be sold in taverns; nor, for that matter, at the Thursday public market, except for the special occasions of marriage and burial.

Best not to draw overmuch beer for a tavern customer either. A dispenser in Dorchester only 6 miles across the marsh had 2 gallons of strong waters confiscated for selling to a drunken man. The deacons over there then dispensed it ~~then~~ to the poor who gladly received it.

Care must be taken. When Samuel Cole managed that first inn in Boston, the town drunk was ordered to wear a red D about his neck for a whole year. Lucky he was to have escaped the hot iron; one man of recent months had not been so fortunate - he was branded on the cheeks for selling, not liquor, but some guns and shot to Indians.

But Chief Miantonomo had fared well enough at ~~his tavern~~ BOSTON'S INN. Governor Vane no less had treated the Narragansett sachem to strong waters at this same Cole tavern. But, of course, popular Vane of aristocratic birth was known to charm everyone. He had been elected Governor at age 24! Vane's kindness to this sachem had paid off handsomely by now for April last Mr. Roger Williams had negogiated with him for Aquidneck Island for the Hutchinson exiles. It cost only 40 fathoms of white wampum, 20 hose hoes and 10 English coats. The party of exiles elected one of their number, Mr. Coddington, as gov of Aquidneck where ? he now served

But noted traveler John Josselyn ~~did not find~~ failed to find anyone in Boston hospitable when he came into Thomas Cornell's ordinary to refresh himself with strong waters in 1638. A naturalist come to America to explore flora and fauna, he had taken ship in England on the New Supply, arriving in Boston September 27, just 2 mos. ③ weeks after Thomas opened up his inn. Over burnt Madeira wine (no plumcake that visit for that would have cost the new innkeeper a 10s fine), Josselyn, deep in his cups, groused. He had paid proper respects to re-elected Gov. Winthrop and to Rev. John Cotton, only to find himself being followed by the constable to the tavern to "oversee" his tippling.

1#

Josselyn was later to set it all down in writing (New Eng. Rarities) that the "only hospitable man in all the country, giving entertainment to all comers, gratis" was his host Samuel Maverick on Noddle Island in the Bay. Samuel was the son of Rev. John Maverick of Dorchester's Mary and John who had died 2 years earlier, leaving Parson John Warham to lead the Dorchester congregation thru a 100 mile wilderness to found Windsor on the Connecticut River where lived the Gilletts, Phelps, Griswolds, Barbers & other ancestors of the writer. #1 OVER

Perhaps Winthrop and Cotton did not toast Josselyn that September of 1638, or offer him lodging, then both illegal. In any case, after draining his meager cup, Josselyn returned by boat to his lodging at Noddle Island. At least over there, wealthy Samuel had an African slave who knew how to treat a gentleman. Or perhaps Samuel Maverick was simply flaunting the law, a non-conformist who wore no man's brand. At any rate, it is known that much later a Maverick desendant in ~~the~~ Southwest U.S. was to give ~~the~~ his family name to unmarked calves roaming the Texas plains.

At the beginning the Cornell family adjusted quickly to their Boston home adjacent to the brick house of Mr. Coddington, except April last he too had left it to lead the exiles 65 miles to Aquidneck Island for refuge. Together with the Hutchinsons and ~~the~~ other alleged Antinomians he founded Portsmouth, or Pocasset as it was called by the Indians. Over on that island Rebecca's Cornell's dear brother John Briggs had also located as one of ~~the~~ its ___ proprietors; he too was a Hutchinsonian, the name now given to Anne's followers.

Closing ~~the~~ his Boston tavern on designated Mondays, Thomas Cornell was to take sword and musket and his oldest son, Thomas the Younger, to the Fort for the training band exercise. The drills were ordered now by a new militia leader, for the previous Captain, John Underhill, a lifetime professional soldier ~~and~~ once attached to the guard of the Prince of Orange, had been displaced.

#1 While no proof exists that any of these later Connecticut Valley ancestors of the writer ever patronized Cornell's Boston tavern, some likely did tipple a little sack there, for Dorchester, their first town in 1638-39, was only 6 miles distant, and surely some of these came ~~on~~ into Boston on occasion for supplies arriving by ship, or to attend a religious meeting, altho the meeting house at Dorchester was a step but to more powerful Boston clergy. In any case, it is known that the Cornells were to meet the Gillets in the 19th Century in Kansas when a certain Cornell descendant, Maggie, was to meet a certain Wilson Gillet at the Hopewell Sunday School and marry in 1898. This couple was the writer's maternal grandparents, lifelong farmers on Coffey Co, Ks.

One of the 58 Bostonians disarmed in the Hutchinson controvery, (Anne's bro-in-law) Underhill had cast his lot with banished Rev. Wheelwright to seek, like him, a freer clime beyond the Bay colony - north to New Hampshire although that haven had been buried in deep snows when they departed November last.

Like most housewives temporarily spelled from childbed, Rebecca Cornell soon could be found Thursday mornings at the public market, perhaps for fresh cod and dried pumpkin for the children's winter soup. Before joining ~~the~~ others at the meeting house ~~that~~ those same afternoon; by mandate for one of Rev. Cotton's intense sermons hard to understand by humble folk like herself, she sometimes stopped at citizen Fairbankes for mail from home, or to send a letter on the next outgoing vessel - occasionally a yearning message for sons ~~[illegible]~~ Thomas jr and, Richard still in Essex at Steeple Bumpstead. ~~He~~ they must come to America! They would, in ~~7~~ a few years ——.
(Thos jr came in 1642 or later; Richard in —).

The tavern and the marketplace proved to be great places for gossipmongers. From them the Cornells collected fragments of the Hutchinson ~~inditements~~ ~~xxxxxxx~~ trials. ~~These~~ Subsequent court and ecclesiastical judgements had made possible the purchase of CORNELLS' ~~their ready~~ Boston residence near the Coddington place, and the on-going conflict dividing ~~Boston~~ Bay families kept their ordinary ~~alive~~ in business with all the imbibing and babble.

Drawing beer for brewer and baker, gunsmith and glover, miller and joiner ~~in~~ met for one assembly or another, for mariners and shipsw for yeomen from neighboring villages carpenters in port, ~~and~~ for travelers from abroad, ¶ THOMAS always assuming the impartial propriety of a busy innkeeper serving a thirsty public, ~~Thomas~~ was able to to sketch the larger details of the ~~picture~~ notorious trial. while

Orthodox conservatives, crowding the brighter table by flaming fagot and candle, drank more beer and talked more openly. On the side of the ~~victorious~~ triumphant oligarchy, they were safe enough.

So, that Old Deluder had once more ~~entered~~ come to his Eden! And in the form of a woman, a Jezebel right out of ~~I~~ the book of Kings! in the Geneva Bible!

What gave ~~this haughty~~ dame Hutchinson the right to preach, to usurp ecclesiastical authority? Had she been schooled in Oxford like their parsons, or for that matter, as had her 3 Marbury brothers still in England? Did she, like these, know Latin and Greek, Hebrew and the Church Fathers? Had she studied Cicero, Rhetoric, Logick? Oh, she had been tutored well enough as a girl child by her father, London vicar of St. Pancras, Rev. Francis Marbury. But she like her insubordinate pater was outspoken to a fault, ~~declaring~~ criticizing ~~that~~ selected clergy as unfit to preach the Gospel, ~~as~~ accusing them of woefully lacking in Grace; ~~and~~ as for the the Vicar father he was 3 times thrown into a British gaol for it. But his haughty daughter, unfortunately emulating his boldness, had been excommunicated only from Boston's Christ's church, and banished from the Bay colony as a woman unfit for society — both of which she richly deserved. An impudent woman must be subjected to male authority as the Scriptures taught. And an insub-

subordinate woman must be banished same as insubordinate Rev. Roger Williams 4 years earlier for scoring the wilderness church in its laxity to fully separate from the Established Church in England. Anne's exile could have been prevented ~~if~~ had not William Hutchinson ~~were not~~ been "a man of a very mild temper and weak parts, and wholly guided by his wife", as Gov. Winthrop ~~made very clear~~ charged. Woman needed man's guidance.to discourage their natural propensity toward excess!

Was not ~~the good Elder~~ Winthrop, the Elder, now back in place as Governor, correct in ~~limning~~ claiming the bold dame as "a dangerous Instrument of the Devell raysed up by Sathan, a Breeder of Heresies"? Her errors pitting the Covenant of Grace against the Covenant of Works; her daring to claim that only Rev. Cotton (her vicar at St. Botolph's and now her Boston pulpit teacher) and her brother-in-law Rev. Wheelwright were alone the true proponents of Grace, as ~~while~~ all other divines in the Bay preached Works — the sanctified walk as interpreted by them. ~~Which interpreted implied that only ordained preachers truly perceived Truth, and that~~ These were solemnly charged by Divine authority they believed to discipline ~~mere~~ the Saints, ~~enforcing their every outward appearance and conduct to conform to their clerical standards of that which supposedly marked true conversion.~~ ~~the sanctimonious sanctified walk.~~

On the other hand, the Covenant of Grace held that conversion was divinely bestowed by GOD, and that directly by the Spirit without the necessity of clerical involvement. ~~Like~~ As Rev. Thomas Hooker had once preached in Essex, ~~she~~ Mrs. Hutchinson emphasized "heart" religion, the personal indwelling of the Holy Spirit.

Would not ~~her~~ this position on the significance of the individual's direct relationship to his God, undermine the power of the parsons, rel. authority, resulting in ultimate defiance of civil authority as well?

Libertarians subscribing to these notions of individual conscience must never be allowed to take possession of Boston! Of necessity, the Hutchinson rebels, tainted with natural moral depravity as all mortals, ~~known as the Hutchinsonians~~ were forced to surrender their weapons at Keaynes' house, and lose

their treasured ~~the~~ franchise, ~~as well~~; it was the only safe thing to do to ~~save~~ spare Boston — from possible insurrection, recent conflict. Capt. Underhill, a proven rake, was one of the "chief stirrers in the ~~the colony~~. ~~And~~ ¶ Furthermore the measure taken to bar immigrant dissidents from entering the Bay - was that not a sensible precaution? Who knew how many of the Hutchinson kith and kin, in fact or in spirit, waited on the threshhold to flood New England with similar dangerous opinions.? The woeful depravity of mankind must be curbed by ~~a~~ the consenting Xtn community building the Kingdom of God on ~~its itsthis small sphere.~~ earth. And it had in no uncertain terms.

How did this defiant Jezebel suppose she held rights to tell freemen how to vote an election? Had she not thrown her diabolical influence to Henry Vane, ~~the vain~~ bachelor of 24 long on curls and charm ~~and~~ but only 7 months from his father ~~in~~ at service in the King's Privy Council? The Hutchinson faction had managed to swing the governor's seat away from ~~the~~ old tried and true Winthrop to this Puritan aristocrat late of England and of a Genera theological school supposing he knew something of government and the will of God, he a bachelor, only 24! His term lasted but a year.

Winthrop people had ~~no~~ small use for Vane, saying neither farewell nor good speed when ~~the next year~~ the defeated youth boarded ~~his~~ ship to sail back to resume a gentleman's place nearer to Buckingham Palace where he belonged, for the Winthrop party, by moving the election to Newtown, had managed to unseat him.

Dapper Mr. Vane who had had 15 ships firing salutes in his honor only one year earlier must have felt disappointed. Disappointed ~~too~~ likewise was ~~Anne~~ Mrs. Hutchinson, and her son Edward and innkeeper Baulston, both of whom had served as Vane's honor guard, splendidly with halberds.

What did Anne, this well-born lady of gentle birth know about a man's war with dangerous Pequots, known even among other tribes as the "destroyers". ~~In~~ In the spring of '37 had not the Pequots killed ~~8~~ 9 Connecticut valley settlers, capturing 2 of their girls? ~~As the~~ Had she no compassion for them, these innocent children of God?

Connecticut's General Court therefore was the first to declared war, but Mass. had already organized a ~~its~~ military force ~~as~~ for a trade schooner skipper had been tortured and killed by Indians. New Eng. ~~Levies~~ called for 160 troops, ~~and~~ Bay troops joined the Connecticut forces. Rev. Wilson of Boston was chosen, chaplain over Rev. John Eliot of Roxbury, who also wanted the commission.

Mrs. Hutchinson's dangerous opinions and voluable tongue reached even the Boston militiamen. When the General Court there declared war, had not some of the training band refused to take up arms against the Pequots, largely because their chaplain preached the Covenant of Works rather than of Grace? Was Defending New Eng theology as important as a military defense? Not with Indians on the warpath!

Connecticut's Capt. Mason, pre-empt~~ed~~ing Mass. authority, ~~and~~ led the attack with his forces on the Pequot fort on the Mystic River. Inside this palisade the Indians were cut to pieces with the sword. The Captain ordered the fir~~ed~~ing ~~the~~ of bark wigwams within, ~~and~~ burn~~ed~~ing alive some 400 enemies of the Lord. In less than a month the Pequots were ruthlessly vanquished. Their decapitated heads & severed hands were sent to Boston for public display.

Mrs. Hutchinson and few others were horrified, ~~Agag~~ orders ~~or~~ to utterly destroy Agag notwithstanding ~~not~~. Even Roger Williams over at Providence, earlier known for his humane treatment of natives in general, ~~was~~ did not ~~one of them~~ share her opinion. Having ~~tired~~ tried unsuccessfully ~~to~~ to negogiat~~ing~~e peace with ~~them~~ the Pequots, he too believed the Lord had made Capt. Mason of Conn. a blessed instrument of peace to all New England - through his bloody sword.

Meanwhile, Cornell tavern radicals held different views and interpretations. Keeping to the deepest shadows of the darkened ordinary, they whispered in guarded phrases, cautiously grousing over threat to conscience and freedom, making wry sallies from their parsimonious cups. A loose tongue flapping wildly was now more dangerous than ever.

Did not Mrs. Hutchinson preach a better Gospel — Christ, not Moses? Was not Old Testament legalism dead as a mackeral on a Friday trencher? What counted with her was justification by faith, not works.

Her claims to revelations did it! For ~~was~~ did not personal revelation replace the Decalogue? Could Saints communicate directly with God as in days of old, or not? Parsons' claimed that God's will could be found only in the Bible; Or maybe in such circumstances as ~~comets, and~~ the 4 minute earthquake which shook ships in the harbor last June. Indian troubles also spoke of Divine disfavor.

Old Dudley was right; ~~she~~ Mrs. H did disparage the ministers, and challenged their authority. She believed that being ~~degreed~~ a lettered male from Cambridge ~~and male were both~~ was unnecessary for Biblical interpretation. Did a free man have a free conscience, or what?

But did she, like Familists of Old England, advocate free love & easy divorce, ~~or~~ and deny the existence of hell, as was whispered? She had plainly denied connections to Familism at her trial, But was it not proved that wenching tobacco-user Capt. Underhill of the Fort, one of her disciples, was a Familist? Banished for ~~the same~~ that accusation, he had joined Rev. Wheelwright in New Hampshire. This was the same month Innkeeper Cornell came to Boston to find the village in an uproar.

Surely as prophetess, Anne had Biblical example to hold private meetings in her own parlor across the street from Winthrop's house, and lead spiritual discussions from her sermon notes ~~so~~ on the pastoral sermons of divines Wilson and Cotton, the pulpit popes of Boston. Had not

Priscilla in Acts instructed both women and men? Had not Titus commanded elder women to teach the younger, and did she not, mid-forty and the mother of 13 do just that, and brilliantly?

Upwards of 4 score spiritually hungry female souls flocked eagerly to her parlor meetings on Mondays and ~~Thur~~ ON market days, with some husbands from Roxbury and Newtown, Dorchester and Charlestown joining in at open windows (~~only~~ a few were spies for the church) ~~if~~ when her parlor was crowded, and it ususally was. Had not wealthy merchant Coddington, and popular Mr. Vane (Rev. Wheelwright's ship companion in the Atlantic crossing) been among them?

Her followers, called the "potent party" by dour Dudley, had a noticeably larger following than Winthrop's.

Her supporters came to include other men of business who openly welcomed a chance to resist unreasonable controls on price and wage — butcher Burden and chandler Pell, innkeepers Baulstone and Cole, tailors Cook and Waite, vinter Gunnison, ~~and all the rest~~ Deacon Aspinwall of the 2 acre orchard, and all the rest, and, of course, Rev. Mr. Wheelwright pulpit preacher in Wilson's absence gone ~~once again~~ to England to persuade his reluctant wife to join him in Boston. All of them disarmed for heresy and disfranchised! No longer freemen!

Her following was so great that the General Court held Mrs. Hutchinson's civil trial in Newtown, 4 miles away from Boston. Rev. Shephard was pastor there since Mr. Hooker's departure with a contingent from his congregation to found Hartford on the Connecticut. Did HOOKER SENSE AN OMINOUS SOUND IN THE MULBERRIES?

Magistrates alone did the examining; the clergy simply testified as (who + how?) witnesses. In this 2 day session ~~her~~ Anne's brother-in-law Wheelwright first answered to charges of sedition suspected ~~in~~ from the inflamatory sermon he delivered from the Boston pulpit ~~u~~pon the invitation of lecturer Cotton, acting pastor. (OVER) →

Found guilty of sedition and contempt, ~~he~~ Wheelwright was sentenced to banishment.

Then Mrs. Hutchinson was called in for examination for support

In this sermon Rev. Wheelwright, proponent of Grace, appealed to the congregation to battle the enemies of the Lord, that is, ~~that~~ those who preached the Covemant of Works. He meant, of course, engage them in spiritual warfare, not with sword & musket.

ing him. She withered the prosecution with her shapp~~t~~ tongue and rapier wit. Then she got to ~~admitting~~ hinting at her spiritual perspecacity in discerning which parsons were more right in doctrine than others.

Winthrop, prosecutor and judge at her civil trial November last, was right on target when he claimed she "troubled the peace of the commonwealth and the churches".

Really, could the clergy and congregations believe they alone possessed spiritual discernment able to judge those professing ~~con-~~ the experience of conversion? Was it not this mystical experience as they had been taught which determined admission to the church; and, not incidentally, to the coveted franchise? What qualified them to assess the soul's condition? Should a show of righteous hands from the brotherhood of ~~believers~~ Visible Saints determine the outcome of the ballot?

Mrs. Hutchinson did not stop once the floodgates were open. She went on to boldly warn the Court that God would pronounce a curse on~~t~~ it and its posterity as the Lord had spoken it — to her. Direct revelation, again! Mrs. H. Arguing that she, like the prophet Daniel hurled into the den of lions, ~~she~~ was being persecuted but she, like him, would prevail.

The clergy gravely listened; in black gowns and skull caps they solemnly testified. Hugh Peters of Salem claimed she had stepped out of place — meaning a woman's place in being subject to Church, State, & husband. Nowell of —— ~~said, This is~~ remarked that her stand was a devilish delusion. John Cotton hedged; Ex-Gov. Dudley demanded that he step aside; it remained for Dudley to cap-sheaf the testimonials: "Mrs. Hutchinson is deluded by the devil".

Rev. Wilson polled the Court as no jury was seated. It recommended immediate banishment. As it was Nov and bitterly cold with 3' of snow on the frozen ground, the Court had mercy. Pregnant Mrs. Hutchinson was placed under house arrest at Roxbury at Weld ?

That same month an Englishman, ~~later~~ important later to the continued bashing of Anne Hutchinson, ~~[illegible]~~ one John Clarke disembarked in Boston. Educated in Holland in law and theology and in medicine, Dr. Clarke was drawn to the Hutchinson remnant in the process of exile. As physician, his medical reporting of Anne Hutchinson's demonstrosity birthed in R.I. ___ months later would further turn the New Eng world against her.

dgor

Meanwhile on Boston market days that winter of 1638 when Thomas ~~wax~~ manned the tavern alone until noon, Rebecca Cornell, ~~the~~ innkeeper's wife, could be found moving among laden carts to Keayne's victual bin, ~~at Keayne's~~ with practiced eye and empty basket, her purse too light to amply serve family need and it growing, for a new quickening in the womb gave sign of another mouth to feed in the near future. ? (NO) Stephen ?

Selecting fresh fish from Gallop's catch for home and the Ordinary, coarse grist from ________'s mill, she lusted only briefly before limes too dear to purchase from The Blessing of the Bay newly docked from Bermuda. And listened. Not always quietly either, for she could hold up her end with a rumor and a cluck herself. Always some Goody with water pail enroute to the spring on Corn Hill Road was ready to whisper something ~~as she tended~~ to her digging winter ~~dug~~ parsnips from the garden soil.

In this way, she was able to stitch together the ~~colorful~~ Hutchinson story ~~of one Mistress Hutchinson, late of Boston~~ — piece by piece, raveling by raveling — most of it shocking. Little wonder the season's crop of new babies (over)

But wasn't it ~~remarkable~~ ~~a caution~~ astounding how the bonded Sisters flounced out of church with their spirited leader of fierce carriage during the Parson's highflown sermon? Rebecca herself had not been entirely placid in the distaff pews, what with long sleeves and long face, forced by law to sit and endure the tedium of treatises on topics over her head and beyond her interest. Sometimes she did suffer disquiet about the state of her soul; she was not so sure of her election as Mistress Anne had been.

The Governor called Mistress Hutchinson a proud dame, and she was, being a successful merchant's lady and all. And bold and ambitious as a man by all accounts, even more so than Mr. Hutchinson, himself. Quick-witted she had ~~learned~~ been tutored at a vicar's knee. A skillful debater she equalled the best ~~in~~ of local black ~~and~~ gown and skull cap. Imagine that !

reproachful, stigmatizing, recriminatory

in turn had been given ~~descriptive~~ names at baptism — Baulston's daughter "Meribah" (Heb. - contention, strife), and the Hutchinsons' grandson "Ichabod", for the glory indeed had departed from Israel.

Oh, she knew the Bible right well, from Genesis to the Apocalypse, quoting it to good advantage in her parlor and in ~~the~~ Court.

"Impudent," ~~Mr.~~ Gov Winthrop and Boston's Elder charged. ~~A jealous~~ An envious man's opinion, no doubt! For Mistress ~~She~~ once had commanded a ~~party~~ political faction larger than his.

This bold woman divided the clergy. Could there be room in New England for diversity of belief, in a settlement that must desperately united even to ~~unified~~ ~~to~~ ~~even~~ survive ~~in~~ this wilderness? And then there was the Charter; could it be ~~recalled~~ forever lost if the Crown caught wind of grievous contention in the colony?

~~For one thing~~, Had Mrs. Hutchinson really rejected the doctrine of Original Sin? Should Condemned Eve ~~xkxx~~ ~~must~~ stand alone in universal guilt? Did ~~a~~ mother contribute~~d~~ ~~no~~ more to the sin quotient in the world by bearing a child than did the father who begot it? A midwife like Anne would think ~~thinks~~ about such things, + have answers!

Rev. Hugh Peter testifying at ~~the~~ her civil trial claimed that ~~she~~ Mistress Anne wanted to be a husband rather than a wife, ~~Wanted to be~~ a preachaer rather than a hearer, ~~Wanted to be~~ a magistrate rather than a subject. Hugh Peter, the divine aboard the same ship sailing Mr. Vane in his Atlantic crossing! In Boston these two had parted company in more ways than one - the parson to preach the Old Way in the Salem pulpit abandoned by ~~dissident~~ outspoken Roger Williams, and young ~~Henry~~ Harry Vane to make his way to ~~dissident~~ rebel Anne Hutchinson's parlor meeting, and then on to the Governor's seat helped there largely by her following of freeman ~~feared~~ rumored to be anarchists.

A woman's place ~~to~~ in the old way of thinking meant ready subjection to male authority ever ready to trample women rough shod. Oh, it never came to wife beating; the law was clear on that! Even so some spirited wives like Anne were known to be slow to ~~xxxperate~~ ~~hop~~ jump when the male ~~said~~ croaked Frog! Take Mistress Wilson, the parson's lady. Had not the Reverend been compelled to vacate his pulpit ~~in Boston~~ twice to return to England before she agreed to join him in Boston?

Roger Williams' spouse had not entirely measured up either. It was noised about that he refused to offer grace if she were present at his table. And had he not taught from his Salem pulpit that the female should be veiled as a visible sign of subjection? Even John Cotton opposed that narrow ~~notion.~~ view.

Had not merchant Dyer's militant wife caused a scandal?, taking Anne by the hand in both physical and moral support, boldly accompanying the excommunicated disgrace ~~to~~ thru the church door in her darkest hour?

London importer of fancy goods from Milan, Mr. Dyer and his fair Mary had arrived in Boston in '35; their first born Samuel was baptized the December following in Rev. Wilson's church. That was the winter that merchant Dyer, along with Mr. Vane, Mr. Coddington, ~~and~~ Capt. Underhill, and the Winthrop father and son worked out the details for fortifying Boston as Indians ever threatened white encroachment.

Mary Dyer, said to be descended from a Marquis of Hertfordshire, had known Vane at Buckingham Palace. Both held to "revelations" as ~~was~~ did Rebecca Cornell herself, and her brother John Briggs of Hertfordshire, now in Aquidneck. Mary Dyer was more addicted to them than was her friend Mistress Anne.

Anne Hutchinson and Rebecca Cornell had lived in London in the same decade, Rebecca being baptized at St. James in Clerkenwell parish, young Anne at St. Margarets or St. Panc — There is no reason to believe they ever met – except in spirit.

In those days, "revelations" . . . .

And ~~Anne~~ confessed repeatedly to having revelations! – aboard the Griffin, in ~~Of course,~~ God ~~spoke~~ spake directly to ~~the~~ her heart, as in former times to Gideon, of Canaan, Whyever not ? and Joseph and Mary of Nazareth, and to Apostle Paul enroute to Damascus? ~~&~~ —

But ~~P~~parsons preached that revelation belonged to the past; that God today spoke to them ~~of~~ dwelling in Boston & Roxbury & Dorchester, thru the Scriptures, and through natural circumstances ~~as~~ like small pox epidemics and, ~~hurricanes and~~ high tides. June's earthquake shaking harbor ships for a full 4 minutes. 1638

Most Sisters respected and trusted Mistress Hutchinson, if the brethren did not. How oft had this merciful midwife and mother of 13 sped through muddy lanes on stormy nights by uncertain lantern light to tend them in their travails. From her wonderful bundle, she brought forth herbs for birth and afterbirth and for the milk flow.

Oh Mistress, like Goody Jane Hawkins ~~as~~ much into spider webs ~~as~~ and oil of mandrakes ~~and~~ ~~was never~~ but never gained admission ~~admitted~~ to the church, observed well enough all the rules of midwifry imposed by the clergy —— no abortion potions, no secret deliveries, no unauthorized baptism for the sickly ~~mite~~ babe at death's door, no improper naming of a babe's father.

And this gifted woman's other nursing skills were eagerly sought as they had been earlier in England ~~earlier~~ by its suffering citizenry there. Woodbine for swollen legs, goose fat for bloody flux, great draughts of sumach ~~to~~ boiled in beer for colds - all administerd by a comforting hand of a righteous woman.

At first this pious vigorous Mistress of merchant Hutchinson's household was well received all along Corn Hill Road and elsewhere. (accounts of)
Even Winthrop

Why shouldn't a prophetess called of God be led to interpret pulpit sermons for humbler women than Mistress, in their dire need of a comforting message from the heart of Providence who had laid on them the burdens of childbearing and childrearing. Spelled ever so briefly from the laundry kettle, the pickling crock and the bake oven, their souls, thin as the soil from which came their squashes, thirsted for comfort on Mondays after ~~the~~ each stern Sabbath sermon. For Rev. Mr. Cotton's 12 hour daily study on each of his ~~heavy~~ weighty sermons produced more heaviness ~~and~~ than the light burden Christ promised, as brilliant Anne had known from St. Botolph days.

And did Rev. Cotton, himself once a preacher of Grace, betray~~ed~~ their good benefactor Mistress Anne in the end? Even this learned divine from St. Botolph's was quite taken by her until the summer Synod of 1637 when New England clergy met in Newtown, and in the course of 3 weeks discussed more than 80 dangerous opinions held by her and the Hutchinsonians.

For this occasion former Newtown pastor Thomas Hooker came all the way from his Hartford Plantation with the mission to persuade his old Emmanuel colleague (Cotton was senior when Hooker matriculated ~~the~~ there as freshman). These two had been fellow passengers aboard the Griffin in 1633. Brother Cotton ~~should~~ was admonished not to lean further toward Mrs. Hutchinson's understanding of the Covenant of Grace (gleaned in part from ~~the~~ his St. Botolph preaching) but to align himself more fully with the proponents of the Covenant of Works, a refinement of doctrine ~~then~~ adopted by most clergy ~~in~~ New England. Well, Wheelwright didn't, and he was banished.

Cotton now on the edge became convinced that God had directed the Synod clergy to take "action" against Mistress Hutchinson. ~~Now,~~ Wait now! Had God conveyed this to him by revelation? What made Winthrop and Hooker and Eliot, all testifying in their writings in England that they.....

¶ Was it one thing to be born of the water & the Spirit ~~to enter~~ into the Kingdom of God, & quite another to build the Kingdom of God ~~it~~ in a New World with human hands?

The "action" called for another trial, a church trial to examine Mrs. Hutchinson for heresy, this after most of her supporters had departed into exile. Both Eliot & Cotton visited her here in hopes of dissuading her. They failed. Anne was brought back to the Boston church from Weld's home in Roxbury where she had been under house arrest since her November banishment.

~~It was now~~ March blew up child of Annes ~~and her~~ pregnancy with her 14th child made for heaviness of body and spirit — despondency

At ~~the~~ her church trials turncoat Cotton acted as prosecutor; his questioning occupied 2 sessions, Anne skillfully parrying in the first. In the second session, she began to wilt and recant some of her earlier position on ___.

Clergy sniffed — Hypocritical, insincere! They accused her of lying to end the tiresome haranguing. It was they, the black gowns, not the congregation of the Boston church, who had voted her in only ___ earlier who decided the verdict. GUILTY!

[Another source says ch congreg voted by show of hands]

Pastor Wilson read the sentence. He charged her with troubling the Boston church with numerous errors which had drawn away many poor souls. ~~Exdx~~ Yet she still insisted upon holding ~~to~~ her claim to "revelation."

In the name of Christ, ~~the~~ senior pastor cast her out and delivered her up to Satan, a heathen and publican, no more to blaspheme and seduce and lie in Boston. In the name of Christ Jesus, he commanded her as a leper to withdraw herself out of the congregation!

Thoroughly excommunicated, Mrs. Hutchinson stepped down.

Only one member of that congregation rose to stand ~~at her~~ by the side ~~beside~~ of her friend and midwife. Mistress Mary Dyer, only 5 months after delivering ~~the~~ a poor defective baby still secret to that moment, took the older woman's hand and together they walked out the door.

Wm. Hutchinson vol. went into exile with his wife

? date [Anne, menopausal & pg, walked a rugged 2 mi to Roxbury to spend the winter under house arrest at the home of Rev. Weld's bro. Here neither the Roxbury minister John Eliot could not get her to recant

Conservatives rejoiced. Roger Clap of Dorchester said, "The Snare is broken and we (and ours) are delivered." No longer would her corrupt opinions infect the church.

It was Cotton himself ~~may have~~ who divulged the Dyer baby secret. To his belated regret he had advised Mrs. Hutchinson in the secret disposition of the unfortunate Dyer monstrosity. Under the cover of night he himself spaded the churchyard grave to receive its malformed body.

One month before ~~Anne's~~ Hutchinson's civil trial in Newtown, ~~she~~ Anne and Goody Hawkins attended young Mrs. Dyer then in childbed which produced a hideously deformed girl child, by breech; ~~and~~ it was stillborn. Perspecious Anne knew such a defect ~~should be kept hidden~~ was best hidden in ~~a~~ her darkened world of witches and familiarity with the Devil. Upon the advice of Rev. Cotton, however she received his sanction to keep the matter ~~hidden.~~ quiet.

Then learned Cotton and simple Goody Hawkins let the Devil out of the bag! At Anne's church trial (in BOSTON) Cotton made Winthrop cognizant of Anne's secret handling of the Dyer ~~infant~~ newborn. He did not indite himself.

Elder Winthrop, now governor, and other magistrates quickly ordered the exhumation and examination of the churchyard's secret. Dozens of the curious saw its pitiful condition. Goody Hawkins was tricked into spilling more details. Winthrop described the abhorrent details in his *Journal* - no skull, 2 mouths, claws insteadof toes, ears on shoulders (or were they horns?). Furthermore he apprised colonial clergy of the loathsome ~~news~~ sight - in Connecticut Hooker, in Plymouth Bradford, in Providence Roger Williams, in addition to notifying some selected notables in England.

The Dyers fled to Aquidneck, under suspicion of trafficking with the Devil. (Later, Cotton publicly repented for his part in the monster scandal, too little and too late!) Goody Hawkins, a rhyming preacher who claimed direct revela from God, was quie~~l~~tly banished, it being surmised she too was into witchcraft. She ~~too~~ went to Aquidneck where the Hutchinsons and Mr. Coddington and Mr. Baulstone and the others hoped to establish a new plantation for the 50 exiles from the Bay Colony.
It is said here in Aq. Jane Hawkins fell in a rel. trance & spoke Latin at a meeting. Did not this prove her sorcery?
Was this Rhode Island to become the haven for the banished and the offscourings of the earth, as some opined?

Rebecca Cornell's brother John Briggs had gone over to Aquidneck ~~as well and~~ as one of the or 29 28 original patentees of ~~Portsmouth~~ this Island. As a firm believer in ~~the experience of~~ revelations, he felt more comfortable with the Hutchinsonians, some of whom, at least, argued that a believer indwelt with the Holy Spirit made the individual paramount, not the church as in Boston. A fledgling democracy was to take hold here, altho there is evidence that suggests that Briggs was among those who felt ~~the~~ ~~Crown~~ that authority should rest in the Crown ~~or the authority~~ & not in "democratic" seekers.

Before long the Cornells would also take up residence ~~of relief~~ on the island. But first they must suffer their own brand of indignity ~~ties~~ at the hands of Bostonians - church and magistrates.

It appears that the church here never accepted the Essexshire couple, for early records of 1630-43 do not register any Cornell [if indeed son Samuel were born here) baptized in the church such as is the case for the children of Baulstone and Hutchinson. Nor do these indicate that Thomas Cornell was ever spoken of as "our brother" as was Baulstone now ~~of~~ on Aquidneck, or for that matter as was Richard Fairbank who had been restored ~~in~~ to good grace in Boston even after being reprimanded and fined for illegally selling property to ~~the~~ greatly feared "strangers". Though Cornell was also both reprimanded and fined for misconduct, he found small grace in the eyes of the magistrates. But because he pled ignorance of the law, they did reduce his fine by ten pounds.

For the Boston winter proved worse than biting. It dug in and hung on until the harbor froze as did poor Mr. Dinely while on his mission of mercy to extract a sufferer's tooth. To honor the barber-surgeon's sorrowful absence, his widow named their posthumous child "Fathergone".

The beer supply in Corn~~w~~ell's storage cellar also froze, and that bad luck caused the novice innkeeper to lose his lucrative business. To recover his ~~frozen~~ ruined beer losses, he sold the salvaged part for 2d per quart, not 1d as mandated by law. Other charges lodged against him included selling wine without license.

His trial came up in June, 1639; his fine amounted to £30. The magistrates gave him ~~1~~ one month to sell his remaining stock and discontinue the tavern business altogether. Thomas left Boston before his house sold long before a Mr. Edw Tygn bought the property to construct his own brewhouse and a dial.

PORTSMOUTH AND BEYOND

Thus the Cornells left the tavern business to join brother John Briggs at Pocosset, a safe 60 miles from Boston. This refugee settlement had been procured in 163~~8~~37, ~~after the exodus~~ in the wake of of the 50 Boston disenfranchised and disarmed businessmen, with the help of Roger Williams of Providence. Pocosett became Portsmouth in 1638.

The Portsmouth Compact read:

> We, whose names ~~here~~ are underwritten doe here solemnly, in the presence of JEHOVAH, incorporate ourselves into a Body Politick, and as He shall help, will submit our persons, lives and estates unto our Lord Jesus Christ, the King of Kings and the Lord of Lords, and to all those perfect and most absolute laws of His, given in his Holy Word of truth, to be guided and judged thereby. Exodus XXIV,3-4; 2nd Chron XI,3-4; 2nd Kings XI, 17.

The patentees, including Wm Coddington, Wm Baulston, Dr. Clarke, Wm. Hutchinson, and Wm Dyer, husband of militant Mary who remained a staunch friend of Anne Hutchinson until the massacre, paid Narragansett sachems, Canonicus and Miantonomi, 40 fathoms of wampum, ? 10 coats, 20 hose and two turkeys. A fragile govt was organized with Coddington as governor, Hutchinson as ? clerk, Dyer as ok clerk. Ralph Earle

Brewer Baulston held the tavern license, and charged plenty. Ralph Earle later became innkeeper, selling beer and wine [1655 + 1667).

Dr. John Clarke, having received medical training ~~at~~ Univ. of Leyden in Holl, ~~then~~ served Pocosset as physician. ~~Soon after~~ Anne Hutchinson, 47 and pregnant, arrived here. Greatly stressed from the two Boston trials banishing and excommuicating her and much wearied from the flight from the Bay Colony to Narragansett Bay dragging her child Susannah by the hand all the way like the banished Hagar in her wilderness of affliction, Soon after she miscarried her pregnancy. Dr. Clarke attended her, noting the passage of 27 unconnected lumps.

Boston's Gov. Winthrop persuaded Dr. Clarke to spill the dark details. By word and pen he then let all the world know that Mistress Anne bore the "hideous," which gossiping clergy intrepreted to consist of 30 monstrosities, as her heretical friend Mary Dyer had done earlier in Boston. Anne too was accused of having consorted with the Devil; she was viewed by some as the sorceress of Aquidneck Island, The Place ~~which was becoming~~ known as a shelter for the offscouring of the earth.

And did not she, breeder of heresies, teach anarchy on this Island, little honoring Church and State in the same way she had corrupted Boston and the Bay? It was reported she called the Boston church a whore and a strumpet. Now in 1640 her third son Francis and son-in-law Collins had been banished from that port for refusing to recant or pay gaol fines. They all defied authority like the stiff-necked rebels they were. Nevertheless the installation of stocks & whipping post in Portsmouth preceded the bldg. of 1638 a prison by only 3 days. ~~As~~ punishments were deemed necessary as liberty had all took soon became licence to harm; the natural result of the early contempt for law on which an orderly society depends.

While Portsmouth's infant government grew stronger, ? + behavior improved a meetinghouse had yet to be built, indeed the 1st houses had been bent birches plastered w/ mud, like the Indians. Aquidneck settlers wanted no theocracy; therefore Sabbath meetings were conducted in private homes, mostly in the home of the Hutchinsons. Here no clergy ordered the services. Altho Dr. Clarke had studied both medicine* theology at Leyden as well as law, it was not he the settlers rallied around for spiritual succour. They chose Anne. She did not preach. Anyone could speak out as moved

upon in the predominantly silent meetings. It would be 6 yrs before (1647) a Geo Fox in Eng would organize a similar ~~quiet group~~ silent worship without clergy, ~~in what he derisively called "steeplehouses"; it would be called the Soc. of Friends. And then~~ a decade later R.I. would become a Major New World asylum for this persecuted Quaker sect.

Winthrop, lamenting ~~the rising tide~~ of heresies on Aquidneck which ~~the~~ his Bay colony believed belong to its jurisdiction, derided its inhabitants' delusions. Among these was their ~~interpretation~~ report of the N.Eng earthquake. He was to write: "Mrs. Hutchinson and some of her adherents happened to be at prayer when the earthquake was in Aquidnay— and the house being shaken thereby, they were persuaded (and boasted it,) that the Holy Ghost did shake it in coming down upon them as did upon the apostles".

This earthquake, described by Winthrop as "like the rattling of coaches in London" shook ships in Boston harbor for 4 minutes on June 1, 1638, the first summer Thos Cornell arr July '38 spent in Boston as innkeeper. In a short time Aquidneck's alleged "delusions" rattled Thomas Cornell less than the ~~relentlessness~~ harshness of Boston magistrates and clergy from which he removed himself for the ~~happier~~ freer clime of R.I.

In 1640 Cornell settled his family in this new Portsmouth in a clapboard house on a small lot. He fenced his small meadow with post and rail, was admitted freeman, and received the uncoveted appointment of constable - all in the same year of 1641. [OVER] ¶ Like others he suffered wolf depredation, and feared Indians. ~~Bearing~~ Armed with pike (the town owned 32) and musket, he drilled with the militia on one Monday a month until age 50 as required by law. A treaty had been made with Miantonomi and other Narragansett sachems, but the rules largely addressed the control of indians who were not allowed to trap deer on the Island or burn its vegetation or strip its trees of bark. Fines were assessed for these rules as well as ~~and~~ idling about, or stealing English boats. Many a fathom of beads ~~were~~ was paid in fines for their unruliness as defined by Eng. law.

Early on Cornell sowed 10 acres in wheat and pease, and obtained a goat for his children's cheese. His cattle, bearing his peculiar slit-ear mark, grazed the Commons under the watchful care of the cowherd. For table meat~~;~~ he had venison bought from Indians at 2 pence per pound. He listened ~~to~~ for the town alarm - 3 fired musket shots and the drum beat. He put down substantial roots; town meeting records show he was called "Mr". in Portsmouth at this time, then a title of respect.

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¶ Like other settlers, Cornell bore arms to Sabbath meeting, although there was no special meeting house at this time. In all probability the Cornells became informal members of Mistress Anne Hutchinson's house congregation, and later some of ~~the~~ them became Quakers by convincement.

In reading the strong language of the Portsmouth Compact composed by Dr. Clarke, it can be readily ascertained that Thomas Cornell had again walked into an O.T. religious colony - but with a difference, for no ruling clergy yet held the reins of franchise. While ~~the~~ its wording ~~was~~ free of church ~~arxxixixx~~obligations, freemen were independent in conscience
— But even this Portsm proved to be no utopia, for 1640 founder f: Gov. Codd voted
~~of these~~, But for how long? out in favor of Hutchinson; ~~they~~ was est. alternately Newport
on the southern tip of the tiny island.

Roots down, Cornell pulled them up once again for his landhodlings were small. Now over in the Dutch colony land grants were said to be large . . . But over there Dutch greed had fomented wars with duped and angry Indians as Gov. Kieft had confiscated their ancestral lands along the Sound without so much as a show of wampum. Kieft, keeping a wary eye on Mohegan tomahawks, nevertheless invited the English to settle lands along the Sound. Not incidentally the military experience of Capt. John Underhill was also welcomed; ~~who~~ he had come into R.I. "distressed for conscience" and departed for the same reason. The Dutch respected Underhill. As a soldier of fortune he had fought with Hollanders against the Inquisition of Philip II, ~~of Spain~~, and beside English Earls in Spain itself. And likewise in the colonies he had earned considerable merit in the Pequot Wars of the 1630's.

Meanwhile over on the mainland at Prov. Plantation, Roger Williams having decisively severed with Bay colony's Christ Church by allowing separtist Holliman to re-baptize him (Dr. Clarke also favored Anabaptism having been introduced to it in Leyden), grew concerned about a royal charter for R.I. Over there also lived John Throckmorton, Williams' fellow pasenger of the Lyon of 1630 who likewise had been censured by Rev. Hugh Peters ~~of~~ at their Salem congregation for claiming that the fishing village's church was not the "true church". Which was likewise

Mrs. Hutchinson's teaching - that the real church had ceased to exist since the Apostolic Age; Winthrop was to report this in his Journal.

This John Throckmorton now entertained notions of leading R.I.'s newest malcontents to Long Island held by the Dutch of New Netherland ~~which was believed to~~ as it offered more religious freedom and larger land grants. He led a contingent of the willing, including the Thomas Cornells, to this place of their High Mightinesses where indeed they were favored with the free exercise of their religion. Their crops flourished as well, for their wheat and maize provided food ~~a chash crops~~ for R.I. Providence. A 1649 letter by Roger Williams' mentions that Mr. Throckmorton had brought over to him a quantity of grain from Hempsted on Long Island and sold it 'very dear". after massacre of 1643??

But Rebecca Cornell's brother, John Briggs, ever ~~was~~ loyal to the ~~English~~ Crown, ~~and~~ chose to remain in the ~~a~~ very English Portsmouth as did beer brewer Baulston, who like Thomas Cornell earlier was fined even here for double charging for his beer.; at least here, innkeeper Baulston was able to retain his tavern license and even now was serving the united towns of Portsmouth and Newport as Treawurer.

Thus in the autumn of 1642 Baptist John Throckmorton, ready to quit ~~E.~~ Williams' Prov. Plantation, led 35 Eng families, including the Cornells, to occupy lands free from puritanical religious bickering. Throckmorton ~~if not totally free from flawed titles,~~ was the first grantee of Dutch lands, Thos. Cornell, the second. This group settled on the East River 11 miles from Dutch Manhattan. Up in Boston, Gov. Winthrop accused this band of settlers of casting off ordinances and churches and their own kind to subject themsilves to the Dutch, a people more friendly to the pilgrims of Plymouth than ~~to~~ had been the Puritans of New England.

Mrs. Hutchinson had been settled here since summer, ~~of 1642~~ a few mos. earlier

Anne Hutchinson was widowed that same summer & acting upon the suggestion of her former Boston neighbor, Capt. Underhill who had been banished with her brother-in-law Rev. Wheelwright to N.H., settled herself and 7 children on a neck of land on the Sound ~~to be~~ called Anne's Hoock. She employed one of her early disciples ~~earlier~~ of Portsmouth, a James Sand, to begin the construction of her last family home in this Dutch wilderness, for she held no fear of turkey-feathered Indians. Had not young Mohegans

Cornells to marry the Sand(s) family

often come to play with her youngest children among the shavings curled by Sands' broadaxe? ~~One of her~~ of SAND'S ~~children someday would marry a Cornell. (Sands' son, James Jr married Mary Cornell d/o John² Cornell)~~

At Throgg Neck on the Sound?

JOhn Throckmorton, settled next to Anne Hutchinson, and ~~called his farm~~ a place called Vredeland - "Land of Peace". But not for long!

And adjacent to Throckmorton's ~~place~~ farm, Thomas Cornell built his family home and a barn for the cattle ~~driven~~ brought from Aquidneck. This land~~, too~~, ~~was also on Throgg's Neck~~, SNAKAPINS

February ~~1643~~ 1642 Dutch governor Kieft's men attacked Indian camps, Their ~~babies~~ papooses ~~were cut~~ cutting their infants to pieces and throwing them into the river. In retaliation Indian tomahawks laid waste out-lying settlements as settlers fled to Fort Amsterdam in Manhattan for safety. As it happened, Roger Williams was in port at the 1643 time, for he had found it expedient to take ship ~~to England~~ from Manhattan rather than from hostile Boston to England where he would secure his royal charter for Rhode Island with the help of Mistress Hutchinson's protege, the former Bay governor, ~~and~~ now Sir Harry ~~Vale~~ VANE.

Williams, waiting for a Manhattan ship to sail him across the Atlantic, saw the uprising and wrote, '"Mine eyes saw the flames of these towns, the flights and ~~hurrying~~ hurries of men, women and children and the present removal of all that could to Holland" [Manhattan]. True to his reputation, Roger Williams managed to pacify the Indians and bring about an uneasy truce, temporary to be sure. His ship set sail June, 1643.

Warned that corn harvest would bring an end to ~~the~~ that fragile Dutch-Mohegan truce, English settlers of the Sound nervously watched the maize ripen. One refusing to flee ~~her~~ farm and home was ~~Anne~~ Mistress Hutchinson, for had she not welcomed these very Indians to Sabbath services in her own home? Nor did ~~the~~ her neighbors Throckmortons and Cornells flee, at this time.

The September massacre was not totally unexpected, for Boston Bay magistrates had ~~been~~ successfully ~~in~~ set ~~ting~~ up Miantonomo, sachem

and friend of the despised Narragansett, ~~heretics~~ ?, for assassination, altho it was a Mohegan tomahawk which felled him. Mohegans did not stop with Miantonomo; they went for white settlers who had usurped their lands, both Dutch & Eng. (especially the friends of Capt. Underhill who had wreaked them havoc. When ? 164– .)

Anne at least was unafraid, even when a war-painted party showed up in her unpalisaded yard. Betrayed by their seeming friendliness, her family went down under the tomahawks ~~brought down~~ Francis and Collins in the corn field, the others about the house and garden. Only ~~9~~ 8 year old Susannah was taken alive into captivity. Anne herself was slain ~~fell to the tomahawk~~ as Mohegans torched her new house and barn. Her ~~gift~~ claim to "revelations" – i.e. her claim that ~~nothing~~ no significant event happened to her w/o its revelation to her beforehand – had here failed

The Indians raged on, intent on wiping out ~~other~~ white neighbors, also friends of Capt. Underhill. A ~~boatload of these managed to escape, among them the families of both Throckmorton and Cornell.~~ Acc. to Winthrop's Journal "By a good providence of God, there was a boat came in there at the same instant, to which some women & children fled, & so were saved but two of the boatmen going up to the ~~too~~ house were shot & killed." ~~Two from this boat attempted to rescue the beseiged on shore; they were slain.~~ Thus Throckmortons & Cornells were rescued – most of them – but the little settlement continue on Throg's Neck suffered great loss.

Gov. Winthrop safe in Boston was to ~~write~~ in his Journal that OCT? September of 1643. "The Indians set upon the English who dwelt under the Dutch. They came to Mrs. Hutchinson in a friendly way, as they had been accustomed to. They killed her and Mr. Collins, her son-in-law, and all of her family and such of Mr. Throckmorton's and Mr. Cornell's family as were at home, 16 in all, and put their cattle into their barns and burned them". Some of the slain ~~women~~ victims were mutilated & charred beyond recognition. But upon Prov. ~~where Anne's sis Katherine Marbury Scott lived~~ ~~faithful~~ friend Mary Dyer conducted a memorial serv. for Anne in her sister's home Katherine Marbury Scott.

It is believed that Throckmorton lost both wife and possessions Hist. Bolton says Thos' lost family members as well. that day. Cornell lost his home and barn and cattle — maybe more. Some who escaped this autumn massacre ~~hastened to~~ returned to Rhode Island, if only temporarily. It is certain Throckmorton, Thomas Cornell ~~was one~~ and builder James Sands were ~~three~~ of these. ~~One of~~ Sands sons someday would marry a Cornell. [Jas. jr m. Mary³ Cornell d/o John² Cornell]

Even in death by massacre Anne Hutchinson was maligned by Bay clergy. Rev. Weld of Roxbury was to say, "God's hand ...picked this woful woman, ~~... (as)~~ to make her & those belonging to her an unheard of heavy example of their cruelty above others". She lost the whole of her family in residence in New Netherland. It is said the warrior who killed her, according to tribal cus-

tom, changed his Indian name from Wampage to "Anne's Hoeck", believing this to be Mrs. Hutchinson's name. He also took back his land which he later sold to Pells of Connecticut. Some of Cornell's children would engage in a lawsuit at this man,

It remained for redoubtable Capt. Underhill to quell Indian hostilities, thus bringing peace for a time to New Amsterdam and its outlying English villages.

Thomas Cornell was not to be cheated of his ~~great drive~~ insatiable quest for land ownership, the Englishman's great dream. Back in Rhode Island he acquired 100 acres at Portsmouth. This land grant of 1646 was bounded on two sides by the Narragansett shore line and the Wading River, and on another side by the farm of Edward Hutchinson, Anne's eldest son who never accompanied his mother to the Dutch country. It would appear that Cornell would have Hutchinsons for neighbors! [It will be remembered that ~~xx~~ young Edward had fled with Rev. John Cotton on the Griffin of 1633. He had done well for himself in land and — —] ? prob to remain in Boston?

~~This~~ Cornell's 17th century grant of 100 acres in R.I. is considered to be the Cornell colonial homestead, and continued to be held by family members into the 20th century.

But ~~L~~later that same Jl. 1646 year Thomas Cornell was to acquire still more acres - Dutch morgens in this case - in what is now Westchester County, N.Y. Long Island Sound property ~~was far too good~~ had proved too lucrative to give up permanently. This Westchester tract ~~morgens~~, bounded on the west by Bronck's River and on the south by the Sound, came to be known as Cornell's Neck now ? ~~in~~ in Westchester the ~~Bronx.~~ near the present day Bronx Zoo. The Indians called it "Snakapins". Cornell and family occupied this place for a time, building and improving. But for the second time, it is believed, hostile Indians drove him from house and ~~home~~ barn. The Burning of these and his cattle, forced Cornell himself to return to R.I. to stay, while Some of ~~the~~ his older children remained in the New Amsterdam area.

This patent issued at Fort Amsterdam, 26 June, ~~1645~~ 1646, is registered as # 150 in Gov. Kieft's land records; it appears to be the ~~second or~~ third grant issued to an Englishman in Westchester County. It is interesting to this observer here to note that patent #146 was issued to Capt. John Underhill. One of his New York descendant~~s~~ would one day marry one of Thomas Cornell's N.Y. descendants.

Furthermore, #148~~a~~ mentions the Manhattan property of Jan Damen, husband of Ar______________, the notorious ~~decapitated head~~-kicker of Ind. decapitated heads on the drill ground of Fort Amesterdam and the ~~Flemish~~ Walloon grandmother of the equally notorious "Flying Angel" Magdalene Dirx, the writer's Dutch ancestor of the 17th century in Manhattan. Her story is told in detail elsewhere in the Chronicles of my Dutch ancestors. Moreover, #152 refers to the land of Cornelius Van Tienhoven, uncle~~s~~ of this same Magdalene Dirx while #153 describes the patent issued to another of her uncles, Abraham Ver Planck.

Hence all these Dutch documents cited and issued by Gov. Kieft in 1646 refer to both my ~~ancestral~~ English and Dutch ancestral connections in Fort Amsterdam. These politically dominant Dutch ~~of many years~~ remained Dutch Reformed in religion and language many years, stubbornly speaking that tongue long after it became unfashionable if not actually illegal. As for my particular branch of the English Cornells, it soon identified with the persecuted N.Y. Quakers. As for language, these quaint folk long held to plain speach, ~~the~~ "thees and thous", for generations to come, clearly a vestige of the Elizabethan cultural past.

Cornell's Dutch acquisition was bequeathed by his widow Rebecca Briggs Cornell to their married daughters Sarah and Rebecca the very year British warships wrested New Amsterdam from Peter Stuyvesant of the celebrated silver pegleg without so much as firing a shot. The land now became English off and on ~~while~~ during the three~~e~~ Anglo-Dutch wars. Land titles underwent much litagation; Cornell's Dutch land grant was no exception

1664

~~likewise disputed~~. Courts upheld the Cornell ownership and generations of Cornell descendants continued to live here in Westchester County. Some ~~Portions~~ of the land today is occupied by Catholic institutions, among them the Chrisitan Brotheres Academy.

But by the time of the first British conquest of N.Y., in 1664, Thomas Cornell himself had lain in the family burial plot nearly a decade, after having served his town of Portsmouth well on the ~~town~~ council as Commissioner helping to manage the timber felling, fixing tax rates on personal property of so ~~many~~ many shillings per head of livestock. Records show he served on a coroner's jury in 1653 re suspicious death of one Bradley (determined to be of heat exhaustion), and the following year both he and his brother-in-law John Briggs ~~served~~ twice as Deputys represented their town to the General Assembly. Last mention of ~~him~~ Cornell in the Portsmouth records was Jan. ~~of~~ 1655 when he met with 3 Newport representatives regarding the disputed boundary lines between his town and their town.

He may have been 60 when he died later that year ~~as~~ the ~~owner~~ holder of considerable ~~holding~~ properties in 3 colonies - in R.Is. at Portsmouth, at Dartmouth in Plymouth, and on Cow Cornell's Neck in New Netherlands. He left his widow in complete control of his landed estate, in comfortable circumstances, and with 9 living sons and daughters, the youngest of whom - Elizabeth, the beloved Samuel, and perhaps John - still at home. Three olders ones resided in the Flushing area on the Sound where they were acculturated "Dutch" enough to allow their infants to be baptized in the ___ doopens becken of the Dutch Reformed church. In fact, the Dutch sponsor ~~to~~ of Sarah's firstborn son was none other than Gov. Kieft himself.

Widowd Cornell's own first born, Thomas Jr. as she herself, had been baptized in mother England in the Anglican tradition, ~~in~~ he at Saffron-Walden. ~~in mother England~~. He too had a burning ~~desire~~ ~~greed~~ envy for land; ~~its nefarious acquisition~~ ~~thus~~ its uncontrolled greed would get him hanged.

And therein lies a ~~tragic~~ tale of woe.

—— ∘ —— ∘ —— • —— ∘ —— •

1640 – Lady Moody sailed to Plym Ms. from Eng. Driven out by Puri bigotry – Went to Gravesend as Lynn people of Anabaptism L.Is. later refuge of Qk & Moody herself became Qk & her ho. used for Q. meet. Fox was to visit Gravesend in 1672

Before her tragic death 18 years after the body of Thomas was committed to the burial plot on the family farm, widow Rebecca Cornell was to mark significant changes in her family and at Aquidneck, or R.I., as it was now called as political differences were resolved between Coddington and Roger Williams with the union of four towns - Newport, Portsmouth, Providence and Warwick. Rev. Williams himself never became Gov. of the colony but Coddington, Arnold and Easton each took turns during Rebecca's remaining years; All Of these ~~Coddington and Easton~~ were Quakers by commitment however.

Changes at ~~her own~~ the Cornell hearthside held her primary interest, ONe by one her boys left their father's plow and scythe in field and meadow to take up similar implements on their own places, to sow their own wheat and pease, some in Plymouth across the bay from Portsmouth and some in the Dutch country along the Sound. One by one the girls left their mother's well-used butter churn and spinning wheel to churn and spin in their own homes for their own wee ones.

Oh, she had hands to help from Thomas jr.'s young sons and from the hired men, to harvest the orchard, to herd the swine for the bacon mkt. in Boston lest they run at large for town laws were strict on this account. Besides Indians found it easier to snatch an unwatched porker than to nock an arrow and, illegally stalk the island deer. As for Thomas jr. himself, he was much too occupied with the affairs of Portsmouth to plant Indian corn like a common ~~husbandman~~ yeoman ~~a~~ for he served ~~it~~ the village at sundry times as town clerk and juror, as commissioner and constable and overseer of the poor. More than once he had been chosen Deputy for the General Assembly in Newport. And had not that legislature chosen him the messenger to carry a special letter to Governor ——— of Plymouth (1671)? ___ etails

Buried in worldly affairs, ~~he~~ Thos. was like his father Senior, or more like his Uncle John Briggs, one of the original founders of Portsmouth in the days of Anne Hutchinson, and himself frequently chosen Deputy to represent this town in the General Assembly, altho called yeoman in freq land transactions. He owned land in Dartmouth as well

1649 J Briggs lic to keep inn in Ports.
His wife was — sister to Thos. Cornell
1655 Thought that he built cage & stocks.

Brother John Briggs was often appointed to the Grand Jury. ~~In~~ The records of the General Court of Tryalls show that in one season alone, he was one of 12 men to decide on the guilt or innocence of Tatamoneshkish in the theft of an anker of liquor from a white man's cellar, of Waumaion who killed John Clawson, of a white wife accused of "fornication". This adulterous woman was fined 40 shillings, or reneging here, the usual 15 stripes by whip according to the law. Waumaion, pleading guilty to murder, ~~and~~ was sentenced to hang "till he be dead dead". The other Indian Tatamoneshkish was sentenced to be lashed with 15 stripes although his sachem promised to pay £8 and 12 shillings in restitution for the liquor loss. It appears that John Briggs did not always render harsh sentences on Indians. He once put up a bond of £15 for Robin to make his appearance in Court, and the Indian did not betray his confidence.

In the 15 court of 1657/8 William Dyer, of Newport ~~appeared~~ showed up to solemnly promise that his sons' Samuel and Mehorshalelhasbaz would faithfully make their personal appearances next session to answer to charges. These are not stated in this account. But the Dyers often challenged the system. This same year their mother Mary returned home from her 7 year sojourn in England, a convinced Quaker. She would defy colonial authorities and preach the Quaker way which would cost her her life.

Brother John Briggs ~~was~~ found himself not always in the jurors' box. His ready outspokenness earned him the accused's position more than once. He was sued for slander in 1649; 6 years later he was acquitted for a similar charge. But he made haste to ~~back off~~ admitt his vilifying tongue in a 1663 charge. Arraigned on

SARAH EARLE d/o Portsmouth innkeeper RALPH EARLE, patentee + treasurer of Portsmouth, R.I.

~~on~~ a £7 bond, he appeared in court and acknowledged he had wrongfully charged Gov. Benedict Arnold with many reproachful words - having no grounds directly nor indirectly to charge him.

How proud Rebecca Cornell ~~was~~ must have been to keep the old home place going with Thomas jr gone so much! Town records of 1668 show her own registered cattle earmark - "a Crop on the left Eare, and a slante pece Cutt of behind Right Eare of twenty-eight years standing". In that time (since 1640) despite Indian depredation reducing the~~m~~ Cornells to ashes twice, ~~he~~ husband Thomas sr had accumulated much land and livestock to put on it. Although Thomas jr and famiy shared the original R.I. homestead with her, he registered his own earmark for his own cattle - "- - - - -.

~~John Briggs cattle mark was [illegible] a simple [illegible]~~

As the 1660's marched on Rebecca began to dispose of her considerable landholdings. For one thing she was obliged to forfeit the Cornell claim on Dyer's Island offshore west of Portsmouth; her husband had desired the better grass over there. In addition he wanted a parcel in town next to Mr. Baulston's garden. (William Baulston's gardens both in Boston and Portsmouth seemed to draw Thomas like a magnet)!) Thomas passed on before brew house or bake house materialized as he intended. The grants, to which Thomas jr. imagined he held claim, were forfeited but he refused to relinquish the same until the Assembly sent a committee of three to force him to give up the land to the Commons alongside the highway bounding the Cornell property. In this land dispute of 1660 Rebecca made her mark— ~~-~~ RC - for ~~all~~ readers of antiquaries to see. By contrast her brother John Brigg's mark in other documents was the usual X, ~~as R.I. documents show, the researcher.~~

A year later Rebecca sold local tanner Harte 8 acres with house and orchard. Then during ~~the~~ one late summer, ~~of 1664~~, perhaps after a period of punyness at age 64, she earnestly drew up the will dividing her properties among her children. Each of the young sons - Richard,

William, John, Samuel and Joshua shared a fifth of the holdings in Plymouth Colony, the Acushnet-Acoxet lands near Dartmouth. ¶ To her eldest son Thomas jr went the original homestead on the west side of R.I. She would share this domicile with his wife 1st wife? Elizabeth and their small sons, occupying her own private quarters complete with her own fireplace and curtained bedstead. She would take meals with the family, unless it was salt mackerel ~~codfish~~. ¶ Earlier she had already deeded 10 acres to daughter Anne Kent and husband in the ~~of~~ Portsmouth. ~~area~~

The two oldest daughters would divide the Dutch land on Cornell's Neck since they ~~already~~ were already settled ~~lived~~ in New Netherland. ~~there,~~ Their husbands could help in its management, though it would be a wonder if Sarah's second husband Charles Bridges could spare time after serving Peter Stuyvesant ~~all day~~ as ~~his~~ English Secretary. Second daughter Rebecca Woolsey had George (JORIS) to help her; he was an able man, had in fact once been a business partner of Isaac Allerton of Plymouth.

Thus ~~So~~ ~~went~~ ~~was disposed~~ the Cornell land acquisitions were disposed. Now for other property, the silver. The great silver bowl was to be kept in Thomas jr's family - first to go to him and then passed on to his eldest, Thomas III, now age 7, and a sturdy one with the lambs from his father's flock of ~~100,~~ sheep.

The three silver dram cups were designated ~~marked~~ for William in Plymouth, for Sarah Bridges and for her brother Richard in nearby Flushing. News of late from these dwellers in New Netherlands mentioned a serious tiff with loutish sailors from the ship PURMERLAND ~~ship~~ who demanded liquor from the Woolsey-Bridges-Cornell clan near Flushing where English born Richard was called, for goodness sake, Ritzert Cornewell! For that matter, his bro-in-law Charles Bridges was known as ~~came to~~ Carel Ver Brugge in some of the Dutch records. Her grandchildren over there lamentably enough were being baptized in the Dutch Reformed Church. What would their great-grandfather Henrie Briggs of Hertfordshire, ~~and~~ a devout man who ~~to~~ properly baptized his own children in London's Clerkenwell Parish

This at Old Priory think of that religious deflection!

To daughter Rebecca Woolsey ~~over~~ on the Sound would go her second best silver gilt spoon while the best one would go to fifth daughter Mary in addition to a silver wine cup; and oh yes, her gold ring. The other silver wine cup went to fourth daughter Elizabeth plus~~xxxxx~~ additional silver spoons. What to do with her fine silver whistle? It should go ~~the~~ to her first-born daughter Sarah, along with the Great Bible when she was done with them. *

There! Bequeathments were made ~~for~~ to the 5 sons and 4 daughters. Executors signed this document 2 September, 1664. They were Mr. William Baulston (what a shame his own daughter Elizabeth had divorced ~~from~~ her first husband), and attorney ~~Mr.~~ John Sanford, ~~now~~ the surveyor who had help lay out Portsmouth when it was Pocasset in 1638. He too had brewed "beare" and set up a house of entertainment for strangers ~~as~~ Thos Cornell once had.

¶ For some reason, the will was never proved.

Five days later Peter Stuyvesant was to surrender ~~Max~~ Manhattan to a fleet of British warships. New Netherland~~s~~ would now become the English New York.

Now in a very English R.I., (R.I. had been the last col. to support the restoration of a deposed Chas II), Rebecca Cornell could return to her comfortable rocker beside her chill-dispelling hearth and smoke her pipe in peace those evenings when the simple daylight task of winding woolen yarns on a pair of spindles were done.

And on the floor between this blazing hearth and the burnt curtained bedstead was where Misstress Rebecca Cornell ~~was to~~ met her death. One spindle showed blood.

It had not come without portent.

Revelation — to understand it consider early Quakerism

* describe

But first the Quakers appeared in Rhode Island, not the least of whom was Mary Dyer, wife of Mr. William Dyer, early merchant of Boston and now Attorney General of Newport only 6 miles down the highway bordering the Cornell property. ? Thos Cornell sometimes got To New-port to serve as deputy in the Assembly.

The Society of Friends had began as a religious movement stemming from the Puritan Revolution in England. It was founded by George Fox (1624-91), a shepherd-cobbler whose father served the village of ... as church warden. A mystical but paradoxically revolutionary soul sharply at odds with the religious establishment, Fox was jailed 8 times for disturbing the peace, which translated meant intentionally interrupting divine services in the despised "steeplehouses", ...

Early leaders included ~~his wife, the widowed~~ Margaret Fell, [whom he wed in 1669,] whose elegant manor ?/ Swarthmore Hall in Lancastshire attracted the better sort, and ... Mary Fisher, a Yorkshire serving maid, ~~[illegible] a servant~~, who attracted the ~~meaner~~ humble sort from among the laborers and ~~serving girls~~ servants as religious "Quickenings" spread from ~~shire~~ moor to shire and over into Ireland. Like the early [illegible] of Eng, Fox's soc was also at over

Fox's converts ~~became~~ were dubbed "Quakers" when Judge Bennet noted reports of their trembling or quaking upon receiving their religious experiences; they preferred to call themselves the "Children of Light".

These, ~~rejecting the Calvinist doctrine of predestination~~, believed that all persons had the "seed of Christ" in them and that all could repent and enjoy the personal experience of the Light, the Spirit of Christ. This of course was at odds w the Calv. doct of predestination Other orthodox views ~~they~~ rejected included the traditional church, its buildings, its sacrament, its paid ordained clergy, Furthermore they took exception to the belief in the sole authority of the Scriptures as held by the Puritans. While steeped in Bible knowledge, they believed odds w the Crown + Chg Eng, + consequently suff gr persecution

the Book itself should never substitute for personal experience and personal revelation, ~~and leadings~~. Unlike Puritans , these believed o~~ther~~ such "revelations" were equally valid, especially their own "leadings" from the ~~Spirit~~ ? Inner Light.
It was inevitable that Quakers and Puritans ~~should~~ would severely clash over these ~~"heresies"~~ issues: : authority of the Bible vs. authority of the Light; obedience to ~~ecclesiatical~~ ministerial and ~~magist~~ magisterial authority vs. freedom of the the divine conscience which could be safely heeded to guide to paths of righteousness. This conscience, ~~according to one's leadings~~ stance sometimes led to civil disobedience, even to nakedness in public if "led" to do so. as a form of protest

Members of the persecuted sect began to emigrate to America in
w their particular preaching & shocking beliefs of Inner Light, the illumination from God, — over
1656, That summer the first Quakers to disembark in the Bay Colony were Anne Austin, mother of five, and Mary Fisher, who had been soundly whipped and jailed for 2 years for trying to preach, ~~particularly~~ especially at Dambridge University. Their 100 proslytizing pamphlets were confiscated and burned ~~at~~ IN the Boston marketplace. Seized also were their persons which were meticulously examined for witch marks; for a decade Mass & at first been ~~Boston had recently~~ hanging ~~the~~ witches ~~bearing~~ the same. After 5 weeks imprisonment, these two missionairies were banished to Barbados. [Mary
? Fisher would return(??)] Oct 56 Soon ship's masters would be fined £100 for even bringing ~~one~~ QKs. to New Eng shores.

Later that same year the Speedwell dropped anchor at Boston to discharge 8 more Quakers. Their treatment was equally harsh for Puritans believed they alone had theTruth and that all else was heresy. Tolerance, clearly of the Devil, was therefore a deadly sin. Before long punishment meted out to Quakers included severe beatings, cropped ears,
1658 10 sh. fine for attending a QK meeting
preaching tongues maimed by a piercing hot iron, ~~until~~ ~~and~~ the Ms Genl Court approved eventually, public execution on the Boston Commons. The only Quaker woman to ~~plunged from~~ be executed on the gallows here was Mary Dyer, however.

But 2 years before she swung like a freedom flag from the executioner's rope, the second Quaker ship to arrive in America, the Woodhouse, ~~hove~~ sailed into Long Island Sound with 11 missionaires. Unwelcomed in the Dutch colony as well, some nevertheless tried to preach their gospel, among them one Hodgson who refused to doff his hat to Gov. Peter Stuyvesant. At New Am-odds w the Crown & Eng Emy, & consequently subj for persecutions

an inner divine conscience to guide the outward life which ran counter to the Pur belief that only the Bible could ~~be a~~ serve as guide sterdam he was dragged behind a cart in full view of His High Mightiness. Thrown into a Dutch gaol beside an African slave, he was finally rescued from persecution by the Governor's own sister who pitied him.

A Woodhouse contingent, including Chris Holder, being banished from the Dutch colony, sought refuge in R.I. which proved to be a more tolerant haven, altho Benedict Arnold fervently hoped this sect would be ignored by its Antinomian residents for the missionairies seemed to delight in being persecuted by civil authorities. Among Holder's prominent converts of 1657 was the Richard Scotts, altho neighbors to Roger Williams, they had recently fallen away from his ~~Roger Williams'~~ Baptist group as he was ~~indeed~~ ? later to do ~~son~~ so himself. Mrs. Scott was Katherine Marbury, Anne Hutchinson's sister; Chris would marry their duaghter, a Quaker. Many other early Hutchinsonians were likewise to become Quaker by convincement. Perhaps newly widowed Rebecca Cornell was influenced by these Quakers at this time.

Just why Mary Dyer of Newport, the dear friend of Anne Hutchinson ~~of~~ Aquidneck and ~~of~~ Boston earlier, chose to leave her family of 6 young children to sail to Eng in 1650 remains a mystery. And why she remained there 5 or 7 years after her husband William accompanied Roger Williams and Dr. Clarke in 1651 to secure the Rhode Island charter once again invites curiosity. But with the help of Sir Harry Vane the charter's tranaction was made and thereafter Mr. Dyer departed in haste to bring the good news to Newport. His wife Mary stayed behind.

While in Eng Mary had become interested in the new religion of the Seekers, ~~Christians~~ Protestants preferring no special creed. Freedom from ecclesiastical authority appealed to her, for New Eng's Puritanism had treated her ~~badly~~ sorely after the birth of ~~the monstrosity which~~ her deformed babe who had been buried in the churchyard by Rev. Cotton, then exhumed for inspection for signs of the Devil's doings, in the days of Anne Hutchinson's trial. ~~only a month before Anne's trial.~~ Some think Mary chose to remain in Eng in order to meet the new prophet, George Fox. In 1652 it was Sir Harry Vane who introduced Mary to

Judge and Margaret Fell at Swarthmore Hall. Here she was to meet Geo Fox who encouraged her as he did many others to preach the gospel of the Light. This she did as she ministered to the sick and poor in London. Little wonder that Mary was ~~If Mary were~~ attracted to the gender doctrine of the Children of Light that male and female were created equal! She appreciated even more Margaret Fell's encouraging female converts to Quaker leadership — even if it displeased husbands. Better they be offended than God! For the remainder of her short life Mary was to be her spouses William's thorn in the flesh and at the same time a pang in his loyal heart.

Puritans held little respect for spirited women, especially those of "pernicious" opinions, which is to say opinions differing from those held by the clergy. Anne H who had been accused by Rev Hugh Peter in wanting to be a "husband not a wife" had suffered greatly at the hands of these lord~~ly~~s of the church with dire consequences. Mary herself, alleged to be a descendant of Henry VII and who ~~had once~~ had hobnobbed with ~~the~~ aristocratic Vanes at Buckingham Palace, was also known to lack humility becoming the weaker vessel. Royal or not, she never ceased to assume regal airs. Upon arriving to Boston in 1635, she was ~~there~~ described then by Gov. Winthrop in his Journal as the wife of William, "a fair woman, proper and proud in spirit and both of them notoriously infected with Mrs. Hutchinson's errors, and very censorious and troublesome". And moreover she was much addicted to "revelations". This too had been Anne's bearing and beliefs as observed by (the scandalized Hooker & Cotton ← 1633) Rev. ? aboard the Griffin, and ~~in~~ by Ms. courts and the church while answering to charges of sedition and heresy, not the least of which was her claim to "revelations", i.e. God speaking directly to her.

inal for exact quote

It was acting on these "revelations" or leadings, which brought Mary Dyer in sharp conflict with the less spiritually perspicacious power structure - in Conn. where she attempted preaching at New Haven, on Shelter Island where she ministered to African and Indian slaves, and in Ms. where she went to minister to persecuted Quakers languishing

in Boston's gaol. Here Mary was imprisoned; poor beleagured William at home in Newport was to write authorities that they had no legal right to imprison his wife and treat her like 'a wett dogg or hogg". Wm had seen prisoners in the Tower of London who fared better. Conn. banished her; Mass did more - it sentenced her to die - twice. (over) #1

~~The first instance occurre~~d Oct. 18, 1659~~, The~~ court records of the Mass. Bay Colony ~~tell~~ complete the story that "WM Robinson and Marmaduke ~~A~~ Stephenson, and Mary Dyer, Quakers, now in prison for theìre rebelljon, sedition & presumptuous obtruding themselves vpon us ...as underminers of this government...." After a full hearing in court they will "be putt to death according as the lawe provides..." (over)

Mary's 18 yr old son Will petitioned the court and obtained a reprieve from Gov. Endecott. The Court also took credit ~~as it recorded~~ it is noted; for it went into the records as "vpon the petition of her sonne, and the mercy & clemancy of this Court..." ~~The~~ In the same session, the Court placed ~~went~~ on record its rationale for harsh treatment. "The doctrine of this sect of people is destructive to fundamentall trueths of religion, as the sacred Trinitje, the person of Christ, & the Holy Scriptures, as a perfect rule of faith & life...yea, that one opinion of theires, of being perfectly pure & wthout sinne, tends to overthrow the whole gospell & the very vitalls of Christianje." Ms. was simply not large enough to accomodate the ideas of both Calvin & Fox.

¶ 100 soldiers armed with pike & muskets led all 3 quakers to the Commons. To frighten ~~her~~ Mary or to teach her a lesson, the Court never-the less had ordered ~~her~~ the reprieved woman to stand upon the gallows with rope about her stiff neck and watch Robinson and Stephenson's executions, after which ~~Reprieved~~ she then was ~~then~~ returned to cell with a warning to depart from their jurisdiction within 48 hours. And never return.

Mary went home to RI to William but not before she penned a letter of protest to the Court shaming its cruelty against Englishmen of differing beliefs. "With wicked Hands have you put two of them to Death....put away the Evil of your Doings, and Kiss the Son, the Light in you before his wrath be kindled in you". In custody of a military escort, Mary then left Boston with a mob following. When the latter

#1 date ——— first or second } visit

Chris Holder, had landed in Boston gaol. At Prov, Mary joined up with his fiance, Mary Scott, & Hope Law or no, they went on to the Bay Colony. While speaking to Chris thru his prison bars, ~~they were~~ all three arrested and jailed with other condemned. ~~at the hanging the place on the Commons~~

#2 At the hanging place on the Commons, W. Robinson said, "I suffer for Christ"! M. Stephenson said he suffered "! for Conscience sake" Mary Dyer said, "The Lord's will be done."

#1 [OVER] →

surged onto the river bridge, it collapsed. No one drowned.
~~¶ Meanwhile Christ Holder, minus an ear, landed in Boston gaol.~~

Of course militant Mrs. Dyer defied the Mass. expulsion order in ~~short~~ short order for she would visit ~~[illegible] Holder had ear cut off~~ the imprisoned Quakers ~~in Boston, law~~ ~~At last she joined up with her friend, Mary Scott. Together they went to Boston, law~~ ~~or no.~~ Mary had already deliberately chosen to suffer with the people of God than enjoy the pleasures of Egypt. She was to write, "to die is my Gain...the Lord will overthrow both your Law and you, by his righteous Judgements and Plagues". In time this Law would be overruled by the royal command of Catholic? Charles II not known for his personal righteousness. he too -- ~~While speaking [illegible]~~ ~~prison bars~~, Mary was arrested & imprisoned as promised. At home William's letter of May, 1660, lamented that she in jail had nothing to sit or lie upon but dust - for no transgression other than being Quaker, altho he informed the Court he thought her afflicted with "maddness". He told it how she "in the frame of her spiritt she was moved thus againe to runn so great a Hazard to herself, perplexity to me and mine...and secrettly and speedyly journyed" back to the forbidden ~~Bay.~~ City.

William's letter pled for the "life of my deare wife [he had not seen her for 6 months], "If her zeale be so greatt as thus to adventure, oh lett your favoure and pitty...save her life", read his letter of May 27. "But I pray give her me once agen, and I shall bee so much obliged forever....pitty me, I begg itt with teares". This letter was delivered by a swiftfooted Indian to no avail.

Official records of May 30, show that the whole Court met together and sent for Mary Dyer, "who rebelliously after sentence of death past against her, returned unto this juridiction." Commisioner of this Court was Symon Bradstreet, colonial poet Anne's husband; deputies serving that day included Roger Clap of Dorchester, and Capt. Thomas Savage who acted as speaker. The whole Court voting condemned her to execution. The same day a returned Quaker couple, Joseph and Jane Nicholson

#1 Rebecca Cornell in the midst of apple harvest was to hear all these dire things concerning the wife of William Dyer from whom her late husband Thomas had negotiated meadow interest on offshore Dyer Island. Her own slit-ear kine on its fine grass kept churn and presses busy providing butter & cheese for the Cornells and hired hands of her household. Should not Mistress Dyer as she herself be at home tending to her family's needs as well?

were only committed to prison.

Mary told the Court, she came to "beare witness" against the law. "I came in obedience to the will of God to the last General Court desiring you to repeal your unrighteous law of banishment on pain of death". a law directed against Englishmen of identical political beliefs but of differing religious opinions. Secret supporters begged her to go back to Newport ~~to~~ and live, to which the 49 year old matron replied, "Nay I cannot go back to Rhode Island, for in obedience to the will of the Lord I came, and in His will I abide faithful to death".

Once again drum beating soldiers escorted her to the Common's hanging place. With a smile on her face and a noose around her neck, she plunged into eternity. It was ~~June~~ the first day of June, 1660.

Over in Portsmouth, Quaker records noted "Mary Dyer wife of William Dyer of Newport: She was put to death at the town of Boston with the like cruel hand as the Martyrs were in Queen Mary's time". #1 [OVER]

From Newport where the Coddington home had become a Quaker meetinghouse, its mistress wrote Gov. Endecott condemning his "cruel and wicked Law" enacted against those of the different persuasion. "But you, instead of hearkening unto them, both whip, cut the Ears, and have put to Death three of them, in your own Will, and not in the Will of the Lord".

Mass Pur. fearful of losing its charter (did, in 1686) did not want the Crown to revoke it over Qk. treatment. After all, some like Chris Holder, had been highborn. 1661 Parliament suspended the corporal punishment inflicted on persecuted non-conformists. Mass. chose to defy this ruling.

#1 It ~~must~~ may have appeared to Rebecca Cornell & others in the more tolerant Portsmouth spared the stark realities of defying the Bay establishment that George Fox's willing, even exuberant, martyrs were not unlike those described in Foxes[2] Book of Martyrs, a well read 16th century volume ~~publication~~ cherished in most Puritan households both in England and America.

The news of Mary's hanging reached the Contintnent. Charles II, who 3 days before ~~the~~ her execution had been restored to his throne after 14 years exile in France, learned of it from his accountant, father of Mistress Anne Coddington. w/o ok genlgr He demanded that Gov. Endicott end this persecution and return all imprisoned Quakers to England for trial. By the time he got that message across the Atlantic William Leddra, another Quaker, had been hanged for defying the expulsion order. The Bay Colony only half complied with the royal command- it released Quakers, not returned them, and then enacted the infamous cart-and-tail law of 1661 wherein religious nonconformists(Quakers not specifically singled out but clearly intended) were to be tied half-naked to a cart and whipped from town to town. This scourging was still in effect here in Rebecca Cornell's last year but not in Rhode Island itself for that haven ~~which~~ permitted no such persecution.

After Charles II Restoration (which R.I. was the first Br. colony to support), the Crown had Oliver Cromwell executed as well as Sir Harry Vane for treason. Shortly afterward ~~RI~~ Quaker Gov Benedict Arnold~~, Quaker,~~ received the Crown's precious document legalizing freedom of religion in R.I. - the first document in America to do so; it remained unchanged for nearly 200 years.

Rebecca Cornell was 72 when George Fox, founder of the Society of Friends, came to America in ~~1671~~ 1672. HIS tour of several British colonies began in Maryland May 830 where he organized a simple ecclesiastical government for Quakers ~~from~~ far from London's leadership. Along the way he searched for a safe asylum to ~~settle~~ locate his persecuted followers as these had fallen on hard times ~~from~~ IN a persecuting England. The Quaker haven of Pennsylvania was still a decade away as William Penn had yet to receive that large land grant in payment for the huge debt the Crown owed Admiral Penn's family. By the time Fox reached America on his mission, young Penn had been a Quaker by convincement for 5 years , had been imprisoned at Newgate and the Tower of London and tried at Old Bailey, and now he continued his writing and publishing Quaker tracts.

Meanwhile R.I. safely harbored Quakers [Roger Wms himself did not appreciate Chris Holder's message, as he spoke "above the Scriptures"] in addition to many other dissidents - Antinomians, Anabaptists, Seventh Day Baptists, Ranters - all non-conformists with religious views challenging the importance of clergy, advocating grace over works, elevating personal "revelations" over Scriptures. Some promoted civil anarchy as well. A half dozen years before his Tower execution, even Sir Harry Vane, still vitally interested in New World developments, had chided fragmented R.I. for its discord - headiness, tumults, disorders: "the noise echoes in the ears of all", he wrote. He urged reconciliation. Bay Puritans resorted to name-calling; - "off-scourings of the earth", they sniffed.

Note - R.C. appears to be "humbled" by family by 1673. Re-write this

¶ Early in her widowhood ~~But~~ Rebecca Cornell herself hardly felt like "off-scourings" as she twirled her gold ring loose on the aging finger, or polished the family silver with a bit of linen, or helped with the creation of wool garments suitable to clothe Thomas jr who frequented the General Assembly in Newport. Later, her relationship with him was to change significantly. But She kept in touch with her other blossoming

children. In N.Y. as Flushing delegate, gov Richard Cornell 1664 helped English Gov. Nicholls to frame the Duke's Laws which provided for a variety of established churches and gave tax support to each, unheard of at the time. Sarah's merchandise trade on Wall Street prospered as her husband continued his government posts. date - ? ? In Plymouth dear Samuel and the others did well in Dartmouth.

While R.I. was never to persecute Quakers as did the Puritans, Roger Williams for one held little love for them, among them proselytizing Chris Holder. He believed the followers of Fox were in deep error and was not timid in saying so. In real life Williams was less tolerant than history allows for he was a great one to disfellowship those with whom he sharply disagreed, and in R.I. they were legion. Although said to be the great advocate of liberty of conscience, he refused to give the Lord's cup to those he deemed unworthy. This included his wife Mary. ? He also refused to say grace at the home table if his wife were dining, for he doubted her standing with God, as he did many others. Yet he never resorted to the sword - just to his interpretation of the Word.

When Fox did get to R.I. in 1672/73, 1672-30 May acc to Grawstad Roger Williams challenged him to a religious debate on Quaker issues, although his friend and that of the Cornells - John Throckmorton - advised against it. In 14 propositions, Williams hoped to show that the Quakers were scripturally wrong, although he believed he should leave it to conscience to be the final judge. Four debate days were proposed, two each in Newport and Providence. But according to disappointed Williams, Fox "slily departed" for England, leaving 3 Quaker missionaries Burnyeat to take up the challenge of the 14 points. ? Not all got ~~debated~~ aired for Williams was long-winded as was Quaker Edmundson who felt compelled to preach to auditors and all.

Quaker governor Nicholas Easton, his wife, magistrates and other prominent citizens sat in as auditors in the Newport Quaker meetinghouse. Likely some of the Cornells, up and coming Thomas jr if no other, drove the cart the 6 miles from Portsmouth to listen to the famous Contender of the Faith as he warmed to his subject. Hale at 73, ~~he~~ Williams had rowed a boat until midnight to ~~get here~~ span the 30 miles from his home in Providence to this waiting audience. Likely Rebecca Cornell also 73 (72) did not come to Newport to these men's disput~~es~~ations. August was for better things than argufying - harvest, for instance. The extra hired hands could sickle the grain and bind it in sheaves, and gather in the fodder for the oxen. But it remained for her to bring in the straw for the grandchildren's trundle beds, and dry the garden stuff for winter. ~~A~~ Even a portent in the sky proved ~~it~~ divine displeasure in the event.

Day one at Newport, Roger Williams argued that the Quakers' quaking was the Devil's counterfeit for godly fear, that their men's hair was too long and their women's too short, that public nakedness as a form of protest was Devil inspired, that their mystical Christ was not the true historical Christ Jesus, that their own "revelations" held more substance for them than did the Holy Book itself.

The debate ended earlier than intended for darkness fell on the land. New England had a solar eclipse that August 9.

The Newport debate continued for 2 more days. ~~inxNewportx~~ Here Quakers and interested auditors heard how the followers of Fox ~~set out to~~ diminished the importance of baptism and the Lord's Supper. They believed that their salutations of "Thee and Thou" and of "Friend or Foe" was the mark of their sanctified walk. Williams went on to score their dumb (silent) meetings as they waited for the Spirit to move them in worship, and their error in ~~even~~ recognizing females as ministers and apostles which he claimed was

unnatural and unChristian. If only former resident Quaker Mary Dyer, wife of William Dyer who may have been one of the auditors, had been in the meetinghouse to hear that! But she had been executed 1660 a doz yrs before ~~in~~

If Thomas jr Cornell, prominent citizen from nearby Portsmouth, were indeed ~~had been~~ in the meetinghouse on those debate days, he would have heard Roger Williams read many exceppts from Fox's own writings, which ~~had the~~ in effect ~~of trying him~~ tried Fox in absentia since he had gone back to England ~~and to his wife~~ (the formerly widowed Margaret Fell) his wife and was facing once again, the prospects of unfriendly jails. Margaret herself had been imprisoned more than once for preaching the despised Quaker message.

The remainder of the abbreviated debate was heard in Providence but was never concluded even here. Roger Williams finished his charges in a long manuscript entitled "George Fox Digg'd out of his Burrows". Strangely enough, it was published in Boston ~~who~~ which cared little for Williams ~~but~~ and even less for the hated Quakers.

While mid-August yr may have found Rebecca Cornell's soul embraching the Quaker ~~ideas~~ message, it certainly found her hands busy at home with homey things — sifting wood ashes for ~~the~~ soapmaking, ~~kettle~~, straining wild honey for the table saving the wax for a dozen uses, and tediously carding wool as all good grandmothers did. ¶ Winter, her last, was just around the corner.

#

~~Problem w 1672/73~~
~~was Aug Newport trial in 72, or 73?~~
~~RC k. in May 1673~~

NEXT

THE TRIAL

NOTE: According to the dating of GAUSTAD (LIBERTY OF CONSCIENCE)

FOX ARR. in NEWPORT.	1672	30	MAY.
R.Wm. via letter chall. him to debate	1672	15	JULY
FOX left Newport for Eng.	1672	26	JULY
Debates	1672		AUG. 9, 10, 12; 17 at Prov Newport M Sat

MURDER, TRIAL AND EXECUTION

Elderly Rebecca Cornell was found dead on the floor of her private room by family members after supper on a winter evening, Feb. 8, 1673. Her woolen clothes were burned and her body scorched by fire. Several R.I. records noted the tragic circumstances, inc. Quaker records

With the hurried empanelling of a coroner's jury, reasonable explanations ~~accounts~~ were accounted ~~rendered~~ by prominent citizen Thomas Cornell jr. and by his hired man Henry Strait; the verdict at that time was "unhappy accident by fire".

But Meticulously recorded minutes of the Quaker Monthly Meeting reported: "Rebecca Cornell, widow, was killed, strangely, at Portsmouth, in her own dwelling house, was twice viewed by the Corpner's Inquest, digged up and buried again by her husband's grave in their own land". Her ~~This~~, burial would be on the offshore parcel on the west side of Portsmouth.

This second viewing by ~~of~~ the subsequently empanelled coroner's jury rendered a different verdict: death by fire and wound. But No one was incriminated.

But ~~U~~unlike Mrs. Cornell interred beside her husband Thos. sr, the mystery would not be laid to rest. Gossip hovered over the town, like a dark-winged raven, regarding ~~the~~ trouble ~~brewing,~~ between mother and son brewing at old Cornell place. All had not been peaceful at ~~the Cornell farm over there~~. it seems.

Much later (1875) Judge Thos. Durfee, descendant of a Durfee? youth of the same name residing in Portsmouth in those tragic days, details from old court records ~~the~~ a more complete story in his work Gleanings from the Judicial History of R.I., pgs. 143-152. It appears that after Thomas Cornell jr, now known as Mr. & prominent in col. affairs, was arrested for murder and bound over to the superior court, ~~the accused~~ he related ~~gave~~ this testimony; to wit,

SARAH EARLE

On February 8, 1673, late in the afternoon Thomas Cornell spent an hour and a half alone with his mother in her room. According to his account he spent the time in conversation. He came out into the adjoining room and begun to wind a quill of yeRN, and, after winding about half a quill, was summoned to supper. He sat at supper with his family and his two hired men. At the close of the meal his wife sent his son Edward to ask his grandmother if she would have some milk boiled for supper. The child went and seeing fire in the room on the floor, came running back for a candle, giving the alarm. Immediately Henry Strait, the hired man, ran into the room, followed by the boy with the candle, and then by Thomas Cornell and his wife. When Henry Strait had entered the room he saw the fire on the floor, and stooping down raked it with his hands. He likewise saw a human body lying on the floor, and, in the faint and flickering light emitted by the candle, supposing it to be an Indian, drunk and burnt, he took it by the arm and spoke to it in the Indian tongue. At that instant Thomas Cornell, coming up behind the boy with the light, saw and exclaimed, "Oh Lord, it is my mother". The body was lying on the left side, the back to the bed and the face toward the window. The clothing of the body had been partly woolen, partly cotton; the woolen is reported to have been burnt, the cotton left. There was no fire about the bed, but the curtains and valance were burnt. The outer door was observed to be fastened. The wife of Thomas Cornell testified that when they entered the room a large dog was there which leaped out over her son; but this singular occurrence does not seem to ~~be~~ have attracted the attention of any other witness, and it is not credible that it can have happened. The hypothesis suggested by Thomas Cornell to account for the catastrophe w was, that his mother's clothese took fire from a coal falling from her pipe were found on the floor; and it is difficult to believe, if a coal from her pipe had set her clothes on fire, that she would have burned to death without crying for help loud enought to attract attention. Moreover, how did the fire get extinguished in the curtains and valance, if it was set by accident?

She sat.
oking in her
air. It
es not appear,
wever, that
y pipe or the
eces of any pipe

① This late (1895) Judge Durfee's He ~~further~~ speculates ~~speculation questions~~ if Thomas jr were really guilty. he ~~does~~ note ~~that Cornell~~ had ~~no counsel~~ as ~~he would have in a later time in judicial history.~~ ~~He further~~ admits that possibly much more evidence was introducted at the trial than ever went into the colonial records. Durfee does go on, however, to recount some damning reports by the two hired men in the Cornell household: —

~~Here he goes on to report~~

The hired men related two suspicious circumstances which occurred at the time of the tragedy. They say that one or both of the children were generally with their grandmother in the evening, but that this evening neither of them visited her room.

Thexchildrenxherex We might note here that these children would be the duaghters of Thos. Cornell and his second wife Sarah Earle, d/o innkeeper Ralph Earle, little

NOTE

Sarah age 5, and a younger 2 year old girl. The "child" Edward who first found his grandmother's body was the 2nd son of Thos., then 18 years of age; his mother was Elizabeth ~~Fiscus~~ Fiscock of Plymouth, England. She gave Thos 4 sons - Thos III, Edw, Samuel (or John) and Stephen ~~since~~ during their marraage. All 4 testified in their father's trial that he was the last to see ~~R~~ grandmother Cornell ~~in 1642~~. probably in Eng in 1642. Sarah Earle, whom Thos married after Elizabeth's death, was the dughter of Portsmouth's Ralph Earle, Sr, one of the ~~signers of~~ patentees of ~~early~~ Aquidneck and its early Treasurer, sometime keeper of the inn to entertain strangers, and more recently Capt. of the troop of horse that Thos Cornell had ——

The second suspicious circumstance reported by the hired men is ~~spelled out~~ recorded in the Durfee report~~:~~ as

not codfish

They say, too, that the grandmother when well usually took her meals with the family, but that this evening she was not even sent for as at other times. Her absence was so unusual that Henry Strait asked the cause of it and was told by Thomas Cornell that it was because they had nothing for supper but salt mackerel, which she could not eat, it made her so thirsty in the night. "But", the witness adds, "she used to be called at other times when they had mackerel".

Judge Durfee continues with other testimony. :—
There was also testimony going to show that she had a claim for rent against her son Thomas which she had vainly tried to get him to pay, and that sharp and rankling words had passed between them. It was likewise IN proof that she had been treated with neglect and indignity, had been vaguely threatened by her son, and forced to perform unseemly services, and that she had been heard to say that she intended to go in the spring to live with her son Samuel, but feared she would be made away with before that time. Once she had even been heard to hint at suicide.

Austin in his Gen DICTIONARY of Rhode Island identifies the reporter of ~~R.~~ Mrs. C's fear~~s~~ful suspicions as John Russell of Dartmouth where Rebecca's son John Cornell now lived with his wife Mary, daughter of said John Russell. John Russell's testimony was hearsay from George Soule who told him that once coming to the house of Rebecca Cornell over in

Portsmouth that she told him that come spring she intended to go live with dear son Samuel also in Dartmouth but she "feared she would be made away with before that time."

In the same work Austin also reports the testimony of the temptation to suicide ~~temptation~~ as the testimony of Mary Russell Cornell, wife of John 2d Cornell and daughter-in-law of Rebecca. She testified that 3 or 4 years earlier that after she, ~~was~~ when at the home of Rebecca Cornell her mother-in-law, ~~and~~ ~~she~~ met her returning from the orchard after running ~~after~~ pigs. ~~She~~ The older woman complained of being weak and of no help and of being "disregarded", and was tempted to stab the penknife she carried in hand into her heart to rid herself of all her trouble. Then it came to her mind to "Resist the Devil and he will flee from you".

Judge Durfee goes on to report one more ~~rumor~~ testimony — That finally a witness, who visited Thomas Cornell in jail in company with his wife, testified that wife and husband conversed apart, and that she overheard one say to the other, "if you will keep my secret I will keep yours".

Said secret ~~was never revealed.~~ is unknown to this day.

Perhaps it was the "revelation" of John Briggs, Rebecca's own brother, ~~and~~ prominent as elected representative, which served to fan the flaming burning suspicion in the public's ~~suspicions~~ minds. Both Austin and Judge Durfee tell the story of ~~his~~ Briggs' affadavit. Durfee relates it in these words: —

4 da later

> John Briggs, of the town of Portsmouth, aged sixty-four years or thereabout, being according to law engaged before the council, testifieth: That on the 12th day of this instant month, February, in the night as this deponent lay in his bed, he being in a dream of Mrs. Rebecca Cornell, deceased, and being between sleeping and waking, as he thought, he felt something heave up the bed-clothes twice, and thought somebody had been coming to bed to him; whereupon he awaked and turned himself about in his bed, and being turned, he perceived a light in the room, like the dawning of the day, and plainly saw the shape and appearance of a woman standing by his bed-side, whereat he was much frightened and cried out, 'in the name of God what art thou?' The apparition

answered, 'I am your sister Cornell', and twice said, 'See how I am burnt with fire.' And she plainly appeared unto him to be very much burnt about the shoulders, face and head.

Since 1662

Although "revelation" (even among the Quakers) as taught by Aquidneck's early religious leader Anne Hutchinson, had fallen into disrepute a decade earlier, it~~s~~ was still interpreted ~~entertained~~ by some as having been given direct knowledge from God. And ~~But~~ there were those who remembered ~~that~~ Anne's claim that all dire things ~~was~~ were revealed to her, beforehand; why then had it not it ~~had~~ done her some ~~no~~ good at the massacre on Anne's Hoock when she and her family were lost to the tomahawk? Her neighbors, Throckmorton and Cornell, had suffered losses on the same day as well. for no "revelations" warned them either.

But influential John Briggs had been a prominent, if sometimes slanderous, citizen since the first days of the Aquidneck settlement, when he, Wm. Hutchinson & Ralph Earle numbered among its signers. Had he not been commissioner many terms, overseeing the construction of ~~building~~ the cage and stocks for punishment, trusted by the magistrates to be keeper of one of the ordinaries, holder of lands both in Portsmouth and Dartmouth, elected representative to the General Assembly repeatedly. And moreover he was close to his sister Rebecca Cornell. In fact, his wife Sarah Cornell was his deceased brother-in-law ~~s~~ Thomas' own sister. All their children were double-cousins. They were a close-knit family; why would not sister call on him for vindication in her distress? OVER #1

So Thomas Cornell jr was tried, convicted, and sentenced to be hanged on May 12, 1673. Until the actual execution he was kept manacled and chained in prison under a strict watch, 4 guards by day, 8 by night. Strangely enough, 20 yrs earlier this prison was voted ~~commissioned~~ by magistrates ~~earlier~~ ~~20 years~~ to be built along side the stocks built by his Uncle John Briggs. The ~~The~~ magistrates commissioned a younger & more innocent Thos Cornell jr. and tavern keeper Ralph Earle, sr. (not his father-in-law then) to oversee ~~the~~ ~~work of~~ its construction. and to pay the workers their wages. Thos jr was appointed to collect taxes of £60 to fund the project. At the same time a "droppinge stoole" (ducking) was installed at a nearby pond. It appears that ~~So much for~~ the threat of punishment was not a deterrent to all.

~~With~~ In his use of the familiaar Quaker "thou", one may wonder if Briggs may have identified himself with the Friends by the time of this revelation by dream. It is known that Briggs had associated with Sampson Shotten of Portsmouth; both numbered among its very earliest settlers in 1639; in 1641 both were sharply reprimanded for offence which historian Bayles thought was of a political nature - that they opposed the democratic nature of ~~ite~~ the establishment without the consent of the Crown. Shotten was disfranchised; Briggs was only suspended until he made satisfaction to the magistrates.

It is also known from town meeting records that Alice, widow of Shotten, in 1664 bequeated much of her estate to the "frinds in the minestray Cauled Quakers by the world" her stone house and land and numerous household items including a candlestick and chamberpot, and that she appointed Quaker Chr~~i~~s Holder among others to see that ~~t~~her wishes were carried out.

Thomas Cornell chained thus in the prison he built ~~asked for~~ ~~requested~~ made a strange ~~request~~ thing. (Durfee thinks he was protesting his innocence in a very dramatic way). The Records of the Colony of Rhode Island and Providence Plantations of 1673 show the following: The General Assembly met at Newport. Mr. Nicholas Easton ~~was~~ sat as governor; Mr. Wm Coddington, ~~the~~ as Deputy Gov. both were Quakers. Records of these proceedings note:

Whereas, Thomas Cornell, by his friends, and pertickularly William Earll, hath requested this Assembly that after his execution his body may be carried and burried by his mother, the which motion the Court doe not accept of; but yet, in favor to the prisoner, doe consent that if his friends have a desire, they may interr the body in the lands lately to him belonging, at the upper end thereof, adjoyning to the common roade, provided it be within twenty feet of the said common roade; and that if the Collony see cause, they may from time to time sett up such monuments on or at the grave as they shall see cause; or otherwise, the said Thomas Cornell is to be burried under or near the gallows.

William Earle was ~~his~~ ~~bro~~ an -in-law — his wife Sarahs' brother

On Friday, May 23, 1673, Thomas Cornell kept his destiny with the gallows. He died making no confession. It is not known if he were actually buried on his own land beside the highway he often took to Newport ~~as~~ rep. to the Gen'l Assembly.

Court records do show that ~~the~~ Gen Assembly voted that executioner " Robert Butterworth, for the execution of Thomas Cornell and the Indian Punnean, now prisoners and condemned to dye, shall have the sum of fower pounds paid him by the Generall Treasurer." Court records further show "Whereas, Thomas Cornell, of Portsmouth, who was lately executed for murtheringe his mother, Mrs. Rebecca Cornell, whereupon, accordinge to law the Court of Tryalls have made seizure of his estate..." After his debts ~~and other~~ ~~charges~~ ~~finances~~ were discharged, his wife Sarah Earle Cornell ~~Briggs~~ and children ~~were provided~~ ~~with~~ received the remainder ~~for~~ by provision of the Generall Recorder for the Towne~~d~~ Councill. The last ~~note~~ statement in this col. record notes that ~~is that~~ "all the proceedings and testimonies that past, and were produced in Court in the tryall of Thomas Cornell, in the record of the Book of Tryalls... ~~Who~~ shall be paid therefor, by the Generall Treasurer the sum of one pound, five shillings.

This is not the last word, of course,. Widow Sarah was to give birth to a daughter posthumously. She named her Innocent Cornell, protesting her ~~xxxx~~ ~~ill-fated~~ husband's innocence to the end. And perhaps her own. For ~~many~~ 29 months later, she too was indicted for the murder of Rebecca Cornell, "or for being abetting or consenting thereto". She was tried and acquitted. in Oct. 1675. Perhaps her pg delayed the trial. NO Afterwards she remarried and had several more children.

This ill-fated Portsmouth family was not done with murder, for Austin shows that ~~in~~ on Feb 13, 1719 , exactly 46 years and one day after John Briggs' famous "revelation" about his sister Rebecca Cornell's murder, that his own granddaughter Hannah Briggs of R. Is. was murdered by her husband, house carpenter William Dyer, who ~~Dyer, the~~ ~~Who is he?~~
was executed that same year on Apr. 21.

And that's not the end either. In 1833 an Ephraim K. Avery was tried for the murder of Sarah Maria Cornell of R. I., ~~who~~ R. Is. he had the good fortune to be defended by a consummate ~~jury~~ trial lawyer, Jeremiah Mason. Judge Durfee is of the opinion that if only one-tenth of that counselor's skill ~~and~~ had been expended on Thomas Cornell jr in 1673, he too might have been acquitted.

But he still reserved ~~the~~ judicial opinion that both men may have been murderers.

conclusion needed

OUTLINE TO
CORNELL: THE QUAKER CONNECTION

PG.

✓ I INTROD 1

✓ II SECOND GENERATION
John^{2} of R.I., PLYM COL, COWNECK, N.Y.-Lg.Is. (1637-c1704)
mar. to Mary Russell of Dartmouth. 2-7
and his brother Richard^{2} (   ) of Lg. Is.

✓ III THIRD GENERATION: QUAKER SONS of JOHN^{2}; CORN. BROTHERS MARRY SIS. All QKs. THORN
bros. A RICHARD^{3} (1678-1757) [John^{2}, Thos^{1}] m. Hannah Thorne 8-10
B. JOSHUA^{3} (1677-   ). [John^{2}, Thos^{1}] m. Sarah Thorne 8-10 B
sisters

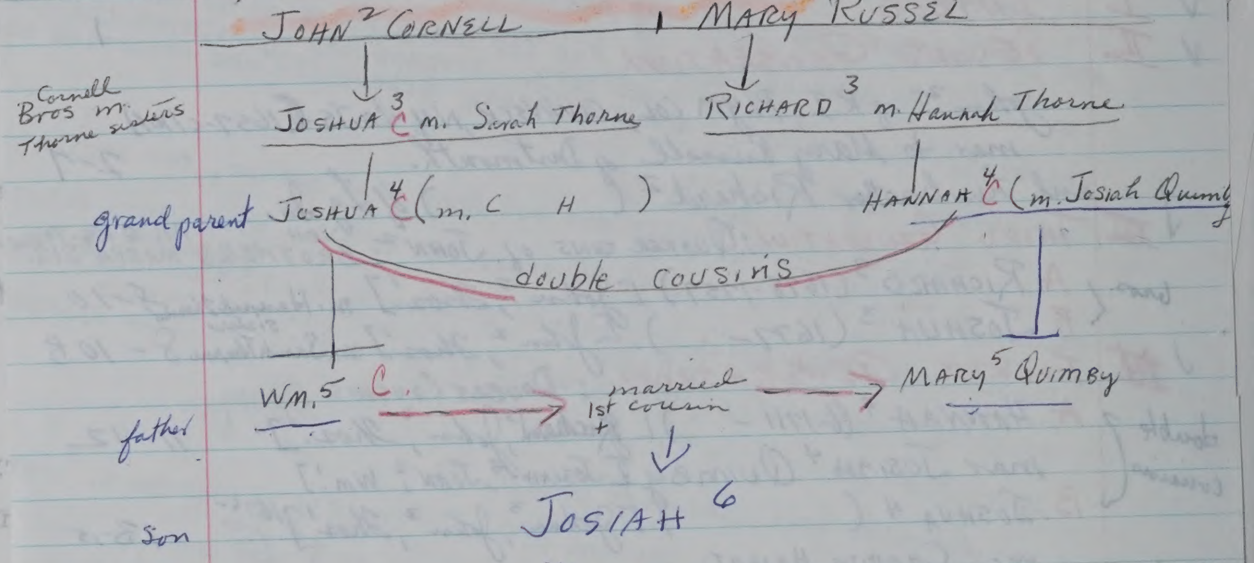
✓ IV FOURTH GENERATION: DOUBLE COUSINS MARRY
double cousins
A. HANNAH^{4} (b.1711-   ) [Richard^{3}, John^{2}, Thos.^{1}] 11-12
mar JOSIAH^{4} QUIMBY [JOSIAH^{3}, JOHN^{2}, WM.^{1}]
B. JOSHUA^{4} (   ) [Joshua^{3}, John^{2}, Thos^{1}] 1696- 13-15
mar CHARITY HAIGHT

✓ V FIFTH GENERATION: FIRST COUSINS ~~Pros~~ MARRY
First cousins
A. WILLIAM^{5} CORNELL Esq. (1728-1799) [Hannah^{4}, Richard^{3}, John^{2}, Thos.^{1}] 18-20
mar. MARY^{5} QUIMBY [JOSIAH^{4}, JOSIAH^{3}, JOHN^{2}, WM.^{1}] 1730-1809
more on Quimbys, 16-18

VI SIXTH GEN.
A. JOSIAH^{6} (1760   ) [Wm^{5}, JOSHUA^{4}, JOSHUA^{3}, JOHN^{2}, THOS^{1}]
of Westchester Co, + ULSTER Co N.Y. m. ANN REYNOLDS.
B. DANIEL^{6}, his twin (1760-18)

VII SEVENTH GEN: ~~Dorcas^{7}~~ ~~Children of Josiah^{6}~~
A. DORCAS CORNELL^{7} CODDINGTON + SIBLINGS in N.Y.
B. DORCAS^{7} + SIBLINGS IN MICH. TERR

About Cousins:


JOHN² CORNELL
MARY RUSSEL
Cornell Bros m. Thorne sisters
JOSHUA³ C m. Sarah Thorne
RICHARD³ m. Hannah Thorne
grand parent
JOSHUA⁴ C (m. C H)
HANNAH⁴ C (m. Josiah Quimb
double cousins
father
Wm.⁵ C.
married 1st cousin +
MARY⁵ QUIMBY
Son
JOSIAH⁶

Ergo, Wm^5 C + wife ~~Mary~~^{5} Q were first cousins, for ~~Hannah~~^{4} Wm^5 father Joshua^4 Cornell was a double cousin of ~~Mary~~^{5} wife Mary^5 Quimby's mother who was ~~Quimby who was~~, Hannah^4 Cornell Quimby

CORNELL: THE QUAKER CONNECTION

I, INTRODUCTION:

In the 15 generations since Thomas' and Rebecca Cornell settled 17th century Boston, Long Island and Portsmouth, their progeny have numbered NOT a few distinguished members to march across the pages of American history.

One Cornell was to become N.Y. Governor. About the time of the Civil War another, Ezra Cornell, foundede~~d~~ Cornell University at Ithaca, N.Y. Antbehr disécendant, Theodoroé D. Woolsey, served Yale as president for 25 years.

Meanwile lesser known Cornells sailed whaling vessels on the high seas, or bought land, lots of it as had their progenitors. These could well afford slaves with names like Pomp, Tice and Toby, who were later willed to their offspring as other chattel - silver spoons, gold sleeve buttons and the land holdings, of course.

Cornells with honor to defend distinguished themselves locally in duel and in war. Some joined the British Redcoats; others the Patriots in the war for American Independence; one of these latter, an American aide to Brig. Gen. Benedict Arnold was at Burgoyne's surrender. It is interesting to note here that in 16— R.I.'s governor was a Benedict Arnold at residence in Newport only 6 miles down the road from Thomas' Cornell. They doubtlessly knew each other as now in 1777 their descendants rubbed shoulders again, this time at Saratoga.

After the Revolution some Tory Cornells (some, probably nonresistant Quakers) refused to take the oath of allegiance to the new nation~~s~~; others served her well. It is reported that in 1812 one Cornell, perhaps impressed into the English navy, was captured by the famous frigate "Old Ironsides" which was heroically challenging British sea power.

Other progeny leaned toward the pursuit of pleasure. One sold many a dram from his St. George Tavern near the Brooklyn Ferry, and, on the side, placed bets on bull baiting. ~~Antoehr~~ Another "fond of the turf" managed his own race track and raced horses, some at Ascot.

II. CORNELL: SECOND GENERATION

While a few Cornells became Dutch Reformed or served as vestrymen at St. George's church at Hempstead on Long Island, my direct ancestor, also at Hempstead, was not among these religious. For my lineage stemming from Thomas^1 and Rebecca's seventh child, JOHN^2 CORNELL, ~~turned~~ identified ~~to~~ with a then despised religious sect. The Quakers. History records little about this branch of the Cornell tree, for these were people of the soil with plowshare, not the loaded musket; people like Quaker folk artist Hick's "Peaceable Kingdom".

This does not mean they had no story to tell. They do. It is quieter, although it too began on a raucous note.

There seems to be no concreted evidence at this tilme, however, ~~s~~that John^2 Cornell, my ancestor, was Quaker himself, although his ~~mother,~~ first home at Dartmouth was strongly Quaker. Then too his mother, the murdered Rebecca, may have been a Friend. Did she become convinced to that persuasion late in life? It would appear so, for written Quaker records in 1673 at Portsmouth, which began keeping the first Quaker Monthly Meeting records in American dating from 16__, noted briefly that she ha d been "killed strangely". Minutes recorded the Quaker business of marriages, ~~diwosnments~~ disownments, deaths - not idle rumor and sensational happenings of the community at large.

At the time of this Quaker minute, Rebecca's son John^2 Cornell had already been farming his land inheritance, Coaksett sp and Acushena land, in Plymouth Colony as had some of his brothers on theirs. Their uncle John Briggs also held land here. At Dartmouth just across the bay from Portsmouth, John took a wife - Mary Russell, duaghter of John

and Dorothy Russell, also of Dartmouth. Russell, possibly from Wales, had arrived in Massachusetts Bay Colony about 1642, only 4 years after immigrant Thomas^{1} Cornell of Essex opened his tavern at Poston. It is thought that his father, Ralph Russell of Pontipool, Wales, settled first at Taunton and then at Dartmouth. The attraction was accessible bog-iron easily retrieved from ponds. As much as one-half ton per day drawn up by a grappling tong suppled the ~~rion~~ iron-works he helped found with the Leonards, ~~brothers~~. In 1661, the son John Russell paid Mr. Gray, Miles Standish' attorney, £42 for his Dartmouth parcel. He was to serve many terms in his colony's assembly as a Dartmouth delegate.

It was John^{2} Cornell's^{1} wife, Mary Russell, who testified at his brother Thomas jr's murder trial that her mother-in-law Rebecca once complained of shameful treatment inflicted by Thomas' family then sharing her home at Portsmouth so that she was sorely tempted to end it all with a pen knife plunged to the heart. She died, of course, from the stab of a yarn quill thrust into her abdomen by the hand of the accused, and by fire of "unknown origin".

In the 2 years following the execution of the elder brother Thomas^{2} for "murthering his mother", John^{2} had been court appointed to manage deceased Thomas^{2}' estate in Dartmouth. He also acted as attorney to collect estate monies for his New York sisters as their Long Island brother Richard^{2}'s government jobs and trade with Indians made it neccessary for him to transfer that charge to one presumably less encumbered.

Then in 1675 "King Phillip's" Indians ravage both~~s~~ Plymouth and the Bay Colony with tomahawk and gun. At Dartmouth, Mr. Russell's garrison could not hold off the attack and most of the town was laid waste. Thirty houses were burned. By this time Dartmouth was strongly Quaker and many of these non-resistant suffered torture and death. Ralph Earle, jr., a~~n~~ large landholder here and brother of Thomas^{2}, jr.s

widow, with the aid of a friendly native in his employ, persuaded enemy prisoners of war to surrender with the assurance of fair treatment, but higher authorities betrayed that trust and sold and shipped nearly 160 captives to the Caribbean.

John² Cornell himself despaired of continuing in Dartmouth, the site of ~~many sufferings~~ his own tragedy. Some think he may have suffered great loss in property, and even in the loss of family members. So impoverished was Dartmouth in this King Philip's War that Christians in Ireland offered immediate relief. Dr. Increase Mather in Boston sent a letter to his brother Nathaniel residing in Dublin after his Harvard graduation with a plea for the suffering of New England, as 13 towns had been destroyed, 600 houses burned, 600 people slain as were 8000 cattle, and the Crown was of no help. But Nathaniel was able to raise £1000; 22 of these were earmarked specifically for the plight of Dartmouth residents. John Cornell's father-in-law, John Russell, was one of 3 appointed to distribute these gifts of charity to beleagured towns' people.

But John² Cornell was ready to quit Plymouth Colony for a safer place - or so he thought. He chose the Long Island ancestral holding long occupied by his siblings. Sarah² and Rebecca² had established themselves on the Island. Rebecca's husband had become N.Y. representative for Isaac Allerton of Plymouth, and town clerk on the Island. Sarah's husband was sheriff at Flushing. She held strong ties with the Dutch Reformed church; its records show that early on Gov. Kieft ~~son~~ (by Willet) (Sarah's first husband, the Flushing sheriff Thos. Willet, came from a prestigious family: His gdf. was Ely Cathedral rector in Eng. His own father, also Thos, had succeeded Myles Standish as commander of Plym Col in 1630, a post he held till 1647, then ~~became~~ held a position as MG 1651-64. When the Dutch capitulated to the Eng in 1664, he was appt the 1st mayor of N.Y., serving in this capacity to 1673.) was witness to her son's baptism at the Dutch doop ~ . Sarah's second husband Charles Bridges had been Peter Stuyvesant's English Secretary. ~~for the Province.~~ With her father-in-law as mayor, Sarah² Cornell Willet found it not difficult to carry ~~Even in the Dutch days this sister~~ carried on a small merchandise business next to her City Hall. Over on Long Island brother Richard² got into trouble for holding out on the Dutch kirke tax, although it appears that somewhere along the line 2 of his

children had been at the doop also. He paid his tax in grain and went on to become Flushing delegate and helped frame the Duke's Laws in the Hempstead Convention. He was in good standing with two recent English governors, Nichollsdl and Lovelace.

So John[2] Cornell, late of Dartmouth, took Mary Russell and their 5 small children to Hempstead to a 100 acre parcel, part of the patent earlier held by his father Thomas Sr. Within a decade he expanded his holdings down to the very edge of the Sound.

He quickly erected his new home on the first parcel. Or tried to. An unruly mob from Hempstead, challenging his title to the property, succeeded in destorying house and household goods stored in a nearby shed. Land titles in the former Dutch colony were hotly disputed, and little wonder. The Dutch WEST INDIA COMPANY had originally paid the Mohegan sachems ~~had more or less paid the Indians~~ for it in 16 them ~~it in fishooks and baubles~~. Then the English wrested it from Stuyvesant who fired not a shot but did stamp his pegleg in protest. Titles had to be done over.

John[2] Cornell knew his sisters Sarah and Rebecca had been in lawsuit with one Englishman Bell of Ct. who claimed to havepaid an Indian for the Cornell land, although Dutch governor Kieft's signature was on the original Cornell patent of 1646. Winning their case, the sisters again held clear titles.

But the Hempstead mob apparently did not know that, or testified it did not. Court records show that in 1676 on an October afternoon 37 Englishmen from the town of Hempstead "contrary to Law attack't" Cornell's house "by force and Arms", pulling it down and destroying his goods, all the while menacing and threatening him "whereby hee was in great feare and stood in danger of his life".

Arrested, most of the rioters pled ignorance and remorse. The Court introduced proof of the original Dutch title. The Jury found all guilty of riot. The Ringleader, declaring himself not sorry, got

6 months in jail and a fine of £40. One rioter got off as he testified his presence was due solely to the town employing him to warn Cornell to remove his household goods from the shed. And all miscreants were ordered to pay court costs. These included a Pearsall, and one Adam Mott, Sr, the anc of Lucretia Mott's merchant husband James. In court Mott made it clear he was not guilty.

No record has been found to indicate that John[2] Cornell was ever compensated so much asa a farthing for "the Great losse and detriment" wreaked upon him by those "in Contempt of his Majesties Lawes and against the Peace of Sovergagne Lord the King" - Charles II. It remained the judgement of the Court that Cornell was at liberty to settle on the ancestral land. A decade later John had been well enough established to be appointed Justice of thePeace at Hempstead.

But some of the English villages of Long Island knew little peace in those days. Disruption by brawling sailors which wreaked havoc upon Richard[2] Cornell, and by land rioters plaguing John[2], was equalled by religious hysteria at Flushing just up the road at Richard's town. Court records show that the very same year John tried to build his house that Island Seekers swooned and Quakers violently shook. Some smelled brimstone; others spoke in tongues or fell into trances "lying like Doggs, Hoggs and Cowes". A Thomas Cass laid claim to being Deity; he was jailed as was his wife, not because she too was God, but because she refused to quiet down even after the constable led her from meeting.

One such meeting here lasted 14 days. Even Mr. Cornell, who had intervened for families suffering neglect because their providers had fallen under some spell or another, witnessed in Court against Case for making a great disturbance. This Cornell presumably was not John[2], who had just arrived on the Island, but his older brother Richard.[2]

Quakers were neither silent nor especially peaceable[1] in those early days, for they preached loudly on the street, denounced established churches during divine services, and zealously went about disturbing the peace.②

with their testimonies of the Light Within. They were, in short, an unruly people.

Their history on Long Island began little more than a decade after Mr. Throckmorton and the first Thomas Cornell settled Throggs's Neck and Cow Neck which sojourn ended for Cornell at that place with the massacre of neighbor Anne Hutchinson and her family by hostile Indians in 1647.

It was August 1657 when the small ship Woodhouse anchored at Hell Gate after a stormy sea swept it from its intended destination at Boston. The Manhattan Dutch welcomed it no more than Boston would have, for 6 of the 11 Quaker preachers aboard had already been deported by Puritans up there. The Woodhouse with her despised passengers went on to Newport, R.I., known then as the refuge favored by off-scourings of the earth. When they arrived there in 1657, Thomas^1 Cornell was already dead, ~~for 2 years~~, 2 years but his wife Rebecca held title to their considerable land holdings in 3 colonies.

But five of the Woodhouse Quakers stayed behind in New Amsterdam. Two of their 3 women were soon chained and thrown into prison for preaching on Manhattan streets in the very shadow of the Dutch kirke. After 8 days in the gaol, they too were shipped to R.I. The men sought refuge in Long Island towns which had been warned about the sect.

As a house prisoner at Hempstead, one of them, a Robert Hodgson still preached, from open windows. Stuyvesant's punishment was harsh. Beaten by a lusty slave, thrown into the gaol, Robert suffered for his crime - his refusal to pay the fine of 600 Dutch guilders, or to even work it out while chained to a wheelbarrow. In a month he too was sent sailing to R. I. Persecution continued on Lg. Is. 1657

This severe Dutch persecution gained the attention of Long Island English residents at Flushing, ~~and Oyster Bay~~, and they protested ~~as their own religion was less rigid than that of Manhattan and Boston~~. These pro

testors in all good conscience ~~remonstrated~~ dissented against the~~ir~~ treatment for "wee are bounde by the law of god and man to doe good vnto all man and evill to noe man". Dutch law required a £50 fine for entertaining Qks. in the home.

~~A~~ The formal remonstance of 1657 demanding rel. tolerance was signed by ~~28~~ 31, including Richard^2 Cornell. Signers also included the sheriff, town clerk, & magistrates as well as William Thorne, William Noble, and Nicholas Pearsell, all Flushing residents and all ancestors of the writer. Several signers afterwards became Quakers. From this date Quakerism increased rapidly on Lg. Is. NYC had no resident Friends until after Edmundson preached at the Dutch woman's waterside inn in 1672, + then had no meet house until 1697. (over)

Stuyvesant's swift reprisal lost the English their coveted Town Meeting. Magistrate William Noble and Nicholas Pearsell were among those jailed. (See NY Hist. Records, V. 14 - pg. 402, 562; V.2, p. 789.) The West Indies Company orderd Dutch persecution to cease, and ~~liberty of conscience~~ some of religious toleration was won. ~~a moment in time.~~

Flushing was to become the center of Quaker influence on Long Island. Here and at Oyster Bay and Cown Neck ~~where~~ dwelt the Cornells, many of whom ~~wher~~ were to become convinced ~~in~~ that persecuted persuasion. Here and at Hempstead lived numerous Cornells for generations, their children and grandchildren who ~~to~~ would marry into well known families of the Society of Freinds (Quakers) - Thorne, Haight, Quimby, Reynolds, Pearsall.

~~John^2 Cornell died about 1704.~~

Much later Cornell lands came into the possession of the Ludlow family, of the Roman Catholic Fathers, and others. Those original lands of NY some inherited by Sarah^2 Cornell's descendants (the old Willet homestead stood on CLASON'S POINT, at the extremity of CORNELL'S NECK) are now located across the East River from today's La Guardia airport. A Richard^2 Cornell who lived on Long Island at Little Neck, + later Rockaway, died about 1693.

John^2 Cornell died about 1704, about the time Pennsylvania received its first constitution from proprietor William Penn for ~~a~~ his Quaker colony, about the time Cadillac build a French fort at Detroit. My lineage stemming ~~for~~ from JOHN^2 CORNELL - the 7th generation Cornells- would emigrate as Quakers to both places in the great westward movemnt of the early 19th century.

John^2 Cornell & his wife Mary were buried at Cow Neck

Not everyone, of course, in Westchester Co. was Quakers. It is interesting to note here that in the last days of Richard², John² Cornell, that ~~the~~ Westchester had installed an Independent or Congregational (~~Church~~ Calvinist) pastor, a certain Rev. Warham Mather. We have written at length about his Puritan family in The Gillet Family Story. This minister's grandfather was Richard Mather of Dorchester, the Gillet's 1st American town; his uncle was ~~the famous~~ Increase Mather of Boston & Harvard fame. And his own father was Eleazer Mather (gdf of Jonathan Edwards who served as co-pastors at Northhampton, Ms). ~~And~~ Rev. Warham's mother's grandmother was Hester Warham, brilliant daughter of Rev John Warham, the Gillet's migration leader to Windsor, Ct. & Their long time pastor here.

III. CORNELL: THIRD GENERATION - RICHARD^3 and JOSHUA^3 (John^2, Thos.^{1})

Introduction: John^2 Cornell (1637-1704), an English subject born in Essexshire at Saffron-Walden, was buried in the English colonial town of Mempstead on that first disputed parcel he claimed at Cow Neck on Long Island Sound. So was his wife, Mary Russell. But probably neither was Quaker. It is known that at least two of their sons were, namely Richard^3 (b. 1678) and Joshua^3 (b. 1677), who according to Westbury Montly Meeting minutes, married the ~~Throne~~ THORNE sisters, Hannah and Sarah. The writer is a direct descendant of both couples through their numerous offspring.

A. RICHARD^3 CORNELL (John^2, Thomas^1) 1678-1757.

Richard^3 was born soon after King Philip's War when his father fled Plymouth Colony after that holocaust brought devastation to his village Dartmouth, and death to family members. On Long Island in 1701 Richard married Hannah Thorne.

She and her sister, Sarah, were daughters of John^2 and Mary (Pearsall) Thorne of Flushing. John^2 Thorne (d. 1709) was son of William^1 Thorne, some say of Essexshire as were the Cornell progenitors, Thomas^1 and Rebecca. William Thorne became an early settler of Long Island when he had 17 others took up a Dutch grant issued in 1645 by Gov. Kieft. The following year he also took a lot at Gravesend on the Lady Moody patent.

details

The mother of the Thorne sisters was Mary Pearsall born to Nicholas^2 and Sarah Pearsall of Flushing. The same year that Mary was wed to John^2 Thorne in 1664, her father Nicholas was appointed the village constable. ~~now that~~ as the Dutch shout had now become the Eng constable ~~in~~ since the Br takeover of New Netherland.

Nicholas^2 Pearsall came from a ~~Maryland~~ Chesapeake Bay family of traders. His father Thomas^1 Pearsall of London ~~traders~~ represented the Va leg of the Dutch-English international trade in tobacco which had been popularized as the drug of choice earlier by Sir Walter Raleigh. As John Rolfe (spouse Pocahontas) had developed a milder tobacco than had the rival Spanish West Indies, Va did a brisk trade ~~on~~ in the "pagan weed" greatly demanded by the Br elite. Thus Thomas^1 Pearsall became a major shipper of the product from Chesapeake tidewater landings.

When son Nicholas^2 Pearsall and brothers engaged in Chesapeake warfare, they were captured and carried to New Amsterdam as prisoners of war. Here they realized ~~that~~ this ~~harbor~~ superior ~~was a better~~ port ~~for~~ was a better shipping point, and by 1639 the tobacco trade focused on Long Island. Then when New Eng Puritans also came to the Island to settle Hempstead in 1644, ~~Nic~~

? nglican Nicholas^2 opposed the ~~Puritan~~ policies of this new Puritan contingent and with others of like mind moved across the kill from Hellgate Neck to help found the town of Flushing (now in the Bronx) which soon became a center of Quakerism. Nicholas may have converted.

We have already seen how ~~titles to~~ Cow Neck ~~land~~ titles near Hempstead were disputed in the day of John^2 Cornell ~~near Hempstead~~. The Cornells and Pearsalls were on opposite sides in the land dispute. Pearsall family historians give a different slant to the incident which ended in the destruction of Cornell's house in 1676 by irate Hempsteaders. ~~They~~ Pearsalls claim, that the Judge sitting in this case was John's^2 own brother, Richard^2 Cornell. OK. Rioter ~~Nathaniel~~^{2} Pearsall, of course, was found guilty. It took several generations before Pearsall sons could comfortably marry Cornell daughters but like the Hatfields and McCoys they eventually ~~did~~. made up

? ~~Nicholas~~

In 1702 an ordained Anglican priest George Keith made a missionary journey to America And challenged Quaker Sam Bownas views in a disputation meeting at Hempstead. Keith's influence led N.Y royal governor Lord Cornbury to have Bownas thrown into prison. Bownas was tried the next year for ?? "malacious action". The grand jury on which Richard Cornell served as foreman chose to ignore the bill against Bownas.

Even before their father John^{2} Cornell died in 1704, Richard^{3} and Joshua^{3} operated small shipyards on Cow Neck (Manhasset harbor) near Hempstead; their brother Caleb^{3} may have been a shipwright here.

In 1719 the Quakers decided to build a Friends' meeting house at Cow Neck and appointed Richard^{3} with others to select its location and dimensions. Eleven years later Richard sold his farm at Cow Neck to his son-in-law Edward Sands who was married to Cornell's eldest daughter Mary^{4}. Richard^{3} then received the approved certificate of removal from the Westbury Monthly Meeting to removed to the Purchase Monthly Meeting at Mamaroneck across the East River in Westchester County to the 500 acres purchased earlier. In this new place his franchise was challenged, for in 1733 Richard^{3} and other Quakers "inhabitants and freeholders of Westchester" petitioned against Nicholas Cooper, the Sheriff, for refusing them voting privileges. It was only later that Quakers, becoming more rigid and isolated by choice to preserve their identity and cherished way as a "peculiar people" that the Quaker discipline disallowed the vote or holding a position in public office. These political pursuits of an earthly kingdom was considered inconsistant with being a member of the Society of Friends.

In Westchester County the Cornell brothers Richard^{3} and Joshua owned adjacent farms on Quaker Ridge where joined the towns of Scarsdale, New Rochelle and Mamaroneck. Their brother Caleb^{3} also lived here;

I can't find 3 this

his 10 children married into families with familiar Quaker names - Thorne, Haight, Sands, Dean. His son John^{4} owned a slave, Nancy. It is known that this John was ordered to cut 4 cords of firewood for the Br. army in 1782, presumably from his own wood lot. If he was a Quaker that could earn him disownment!

~~Both Richard^{3} and Joshua^{3} were appointed local fence viewers to keep livestock from straying in or out of private unapproved property; Joshua^{3} at least registered an earmark for his cattle.~~ It appears that Richard^{3} acquired much land over the years as early colonists did. Besides the Cow~~n~~ Neck and the Quaker Ridge farms, Richard sold land at Northcastle also the home of the Quimbys as we have seen. He bought land with his brother-in-law James Sands (who was married to sister Mary^{3} Cornell). This land was located far up the Hudson, in Orange County at Goshen. Whether Richard himself ever got to this place is unknown but it is known~~s~~ that several of his grandsons did live on this frontier some ? 80 miles north of Manhattan, in the shadow of the dark Catkills.

Richard^{3} Cornell died in 1757, the father of 10 children, including his third daughter Hannah^{4} born 1711, my ancestor who married a Quimby at

Of Richard^{3}'s many children it is known that his firstborn, Mary^{4} married Edward Sands of the first James Sands family of R.I. and L.I., the builder of Anne Hutchinson's last house which burned to the ground at Anne's Hoeck on the day of her massacre by Indians. Mary^{4} and Edward had grandsons ~~(~~by Hannah^{5} and Dr. David Brooks~~)~~; 6 of these established the Brooks Brothers clothing firm in N.Y. Whether Quaker or not is unknown to this writer, but wealthy Quakers had long ~~had~~ held an appreciation for costly fabrics and used them as long as they were starkly plain as prescribed by Quaker mandate, not showy as to superfulous buttons and broad ribbons, and other signs of worldiness. Consumptions was to be kept inconpicious, even if expensive. But even George Fox's wife Margaret Fell argued in England that being required to wear drab apparel was "a silly poor gos-

pel" She had been Lady Fell before her marriage to itinerant Fox.

Richard^3 Cornell's second daughter ~~Hannah~~ Deborah married the Quaker preacher, Matthew Franklin.

Three sons of Richard^3 could afford slaves; Richard^4 owned two in 1755, and John^4 had three the same year. This latter son was twin to Rebecca^4. She married a Burling but lived to be only 19.
Her twin ~~This~~ John^4 Cornell (d.1783) is chronicled by family historian Dr. J. Cornell as being d.s.p. Described as an eccentric, presumably because after his death his money was found in goose nests on his Quaker Ridge farm, He is thought to have died "in a fit", possibly without issue. Richard^3 Cornell's son Joseph^4 of Mamaroneck (d. 1770) also owned lsves. His wife Phebe was bequeathed the negro Mercy; ~~one~~ a son some lands held in New Hampshire and the slave Stephen; another son got New Hampshire land as well as the negro Aaron; the youngest son got the home farm and the negro Pomp. Perhaps not all these slave holders were Quaker but Richard^{3}s grandson Peter^5 owned Bet, and he was interred in the Quaker meeting house burial ground in 1767.

Some Quakers in Richard^3 Cornell's day (1678-1757), and even later, were still holding on to their negroes although the Yearly Meeting exhorted a conscientious treatment of them in keeping with Fox's lenient views. Fox took a stand against slave mistreatment early on. In 1672 while enroute to Long Island on his mission , he stopped over at Barbados and was greatly troubled to behold what slavery truly meant on Carribbean sugar plantations. He Urg~~ing~~ed England to lighten up - to ~~tr~~ treat these Africans as indentured servants, to educate~~d~~ them, not to slight them for Christ had died for all. (This spiritual egalitarianism must not have meant outright abolition).

Soon after Fox returned to England, Quaker Pennsylvania in 1688 did formally protest~~ed~~ the system in the first anti-slavery tract printed in America, but even then the legislative assembly did not prohibit the importation of Africans until 1712, and England annulled that. Then the Philadelphia ~~Mon~~ Yearly Meeting took it upon itself to make importation of slaves an offense subject to discipline, and further urg~~ing~~ed Friends against buying or selling slaves. Two years later even the London Yearly Meeting minute was to read that "the practice [was] not a commendable nor allowable one". Slavery did not die, of course, for there were civil laws as well as religious ~~laws~~ rules to contend with!

By 1775 20% of N.York's total population was negro, and defenceless. Whipping a slave to death was not unknown, not even in the Quaker haven of R.I. Newport shipmasters, many of them Quaker, profited hugely in the notorious Triangular Trade of slaves, sugar, rum. By 1730 a Newport Quaker merchant owned more slaves than any other R.I. slaveholder.

In 1741 a civic panic ensued when rumor had it that slaves and poor whites were plotting to take over N.Y.C. As a result many negroes were convicted, 18 hanged, 13 burned alive and 70 banished. Far fewer poor whites suffered the same fate.

One hundred years would pass from the year 1688 ~~wehn~~ when Pennsylvania made its declaratlion before the last of the Quakers lived up to its ideals regarding the slave issue, but Richard^3 Cornell would never live to see that day. For it would take the strenuous opposition of a traveling minister, ~~the~~ a quiet Quaker tailor of New Jersey, to really ~~prick~~ awaken the consciences of Atlantic Quakers, and then only after many a Monthly Meeting and Yearly Meeting took serious action in their disciplines for the most recalcitr
So John Woolman, clad in undyed gray wool and fortified with a bag of silver coins to pay even boarding house slaves for their labor on his behalf at oven and crock and washtub, began his anti-slvery mission in 1742. ~~And~~ But before Richard^3 Cornell died at ______ in 1757, Philadelphia, at least, was advising actual liberatlion of its slaves.

The slave issue would for the next 10~~0~~6 years be a major rallying cry for my branch of the Cornell family.

It

B. JOSHUA^3 CORNELL (b. 1677) of JOHN^2, THOMAS^1.

This writer is also descended from a second of John^2 Cornell's sons, namely Joshua^3 Cornell (born 1677) who married Sarah Thorne, sister of Hannah the wife of his brother Richard^3 Cornell. Thus their combined 15 children were double cousins. Joshua^3 and Sarah had 5 of this number:- Joshua jr.^{4}, John, Samuel, Sarah, and Elizabeth. The writer is descended from Joshua^4 born 1696 to Joshua^3, and also from Hannah^4 born 1711 to Richard^3, whose respective wives were the Thorne sisters.

Little is recorded about Joshua^3 Cornell. We do know that in 1702 he and two of his brothers, Richard^3 and John^3, bought some land for £600 ~~some land~~ from Thomas Willett, son of their Aunt Sarah^2 Cornell on Cow Neck, where they set out orchards and farmed the ancestral lands. They also maintained a shipyard on their little harbor. While Richard^3 moved on to Quaker Ridge, Joshua^3 remained in Cow Neck, the burial place of his parents, for he was a surveyor of highways for Cow Neck in Hempstead in 1708-09, and in 1716 he registered an earmark for his cattle here. There is no indication that his farm operation required slave labor but his son ___ also of Hempstead owned 5; his will of 1768 bequeathed to his widow 3 negroes. Two other slaves were to be sold but they were allowed to choose their own master, clearly a humane gesture for the times, but, of course, John Woolman's clarion call against slave ownership had been working on the Quaker conscience for 20 years.

Joshua^3's first daughter Sarah married Henry Franklin, brother of Quaker preacher Matthew Franklin who lived near the Purchase Monthly Meeting. It is not clear, however, whether Joshua^3 himself was a ~~convinced~~ Quaker. Perhaps, but he is thought to have been captain of the Joshua Cornell Company of Queens County in 1715 which one would not expect of

a convinced Friend. But his muster roll is on file at Albany. He was then age 44. What was the nature of this military service? Queen Anne's War in Am. had ended in 1713, and the French and Indian War would not begin for another 40 years.

In Joshua^3's lifetime Quakers generally were not severely persecuted for their "~~peache~~ peace testimony" (pacifism) except during wartime, and even then some leniency was extended. In R.I. Friends were required to stand guard at Newport but without arms. Plymouth Colony did not require them to seek refuge in the blockhouse as it did non-Quakers. But Long Island Quakers reported "sufferings" for refusal to train during King Philip's rampage of 1675.

Later during the French and Indian was of 1754-63, N.Y. allowed Quakers to stand watch or build earthworks instead of carrying arms into battle. But none were exempt from paying the military tax, and offenders were heavily fined. Westbury Quakers in 1755 objected to these war fines, but N.Y. resolutely demanded £100 per year for military expenses. Dartmouth Quakers were fined even more, nearly £400 annually. Pennsylvania Friends, weary of conflict over military defense of their frontier, caused them to retire from decades of active politics, and they sought refuge in the isolation of being a "peculiar people." Thus the "holy experiment" in the Quaker Colony of brotherly love came to an end.

HANNAH ^{4}(RICHARD^3, JOHN^2, THOS^1) & JOSHUA^4(JOSHUA^3, JOHN^2, THOS^1) ㉑

~~III~~ ~~C~~. Cornells FOUTTH GENERATION; 4th GEN

HANNAH ^{4}CORNELL

A ~~A~~ My lineage ~~stems~~ from Richard^3 Cornell's stems from third daughter, Hannah,^{4} born 1711. She married Josiah^4 Quimby, ~~born 1712~~ in ______, son of Josiah^3 Quimby and Mary(Molyneux) Quimby. They were the parents of ___ children. (See II B).

Josiah^4 Quimby's grandfather was John^2 Quimby (wife Deborah Haight), an inhabitant of the town of Westchester from 1664. His great-grandfather William^1 Quimby was the American progenitor who originated in England.

Hannah^4 Cornell (~~Richard^3, John^2, Thomas^1~~) OK married Josiah^4 QUIMBY (Josiah^3, John^2, William^1) about ________

He was born into the affluent family of Josiah^3 Quimby of Westchester. one of 13 children. His parents were Quakers, wedded ______ ca 1689. and were members of the Purchase MM at Mamaroneck. Josiah ^{3} acquired 16,000 acres, including a plantation and its slaves in a southern colony but he also kept the manor house in feudal style at Wampus pond in Northcastle, N.Y. Here his wool and flax provided fiber for his several cloth mills. This affluent Quimby frequently visited England with his family. Their ship was laden with hogsheads of drinking water from their favorite spring at Northcastle. ~~They~~ Poor Quakers had come a long way from ~~the~~ de Woodhouse hardships!

~~Their~~ Slaves working ~~their~~ Quimby manor house bore the name of "Pines" as did their dusky descendants. Whether these held to ~~the~~ Quaker beliefs ~~religion~~ as did a later slave, Sojourner Truth, who also once belonged to a Quaker master in upstate N.Y., is not known. My Cornell branch would later encounter this black preacher woman.

These ancestors of Northcastle manor, Josiah^3 and Mary (Molyneux) Quimby both died in 1728. The writer ~~is~~ descends from one of their 10 sons, the Josiah^4 who married Hannah^4 Cornell. He too was a Quaker ~~was~~ as were some of his descendants. But one of these, Harriet Quimby, became the first woman in America to win an aviator's license in 1911 after studying aviation at Hempstead, N.Y. At a Massachusetts aviation meet the next year she fell 1000 ft to her death into Dorchester Bay. Her good luck necklace always worn when flying comprised of tiny images of a god of luck was never recovered. She was not a Quaker.

Story retold on pg 18 under Quimby

IV cont B JOSHUA ^{4} CORNELL (Joshua^{3}, John^{2}, Thos^{1})
CORNELLS FOURTH GENERATION: JOSHUA^{4} (JOSHUA^{3}, JOHN^{2}, THOS^{1})

b 1677 The writer's lineage stems from Joshua jr^{4} Cornell, the first born son of Joshua^{3} by 1677 and Sarah (Thorne) Cornell. He was can't be true ~~born 1656~~ ck this on Long Island ? in 1696. ok. He was married to Charity Haight. Their issue numbered 4, ~~xxxxxx~~ including William^{5} Cornell of my lineage.

We know some Hayts (Haight) had become QK after an initial, Puritan heritage.

1 We earlier learned that British progenitor Simon Hoyt (Haight) is thought to have arrived to the fishing village of Salem in Vicar Higginson's Fleet of 1629. From this place he wandered, to perhaps as many 7 New Eng towns, ~~where he is supposed to have been first in the settlement~~. Most of his second generation sons, however, sank roots in Connecticut to serve their towns as constable and selectman, and the church as drummers for meetings. One, a Puritan deaaon, was appointed to help settle the Rev. John Davenport in Stamford in 1692. Generations of Hoyt-Haights settled in this Conn village. Here Hoyts accumulated holdings of upland and salt marshes, and a few negro slaves. As yeomen they produced hemp and flax , and many children.

Many New Eng Hoyts appear to be Puritans. Such is the case of one Deacon David.of the 3rd gen. He made the unfortunate move to Deerfield, Ms in time to suffer the consequences of the Indian massacre of 1703/04. Of his children, one was slain in the meadow fight; the others were captured and taken to Canada except for the lad who hid in the corn crib. The Deacon himself died of starvation and exhustion on the captive march . Accounts of this third gen often noted in church records shows it to be one of pewholders, church warden, deaaon.

Fourth gen New Eng Hoyts continued to serve the church as deacon and vestryman and as military personnel in ~~xxxx~~ the French and Ind War. One 5th gen sea captain Hoyt so admired revivalist George Whitefield of the Great Awakening it is said that he wished he could accompany him on his spiritual campaigns. up and down the coasts of Am. Another Hoyt married the daughter of Rev. Jonathan Edwrds of "Sinners inthe Hands of an Angry God".

ADDENDUM ????

11 B

Shortly before ~~By the time~~ Joshua 4 Quimby, father of ~~Hannah~~ Cornell, was born in 1696 Can this be true? he would live to 1718.

(1682) Wm Penn had begun his Holy Experiment in the Qk col. of Pa. ~~which lasted till 1756~~

(1691) Geo Fox had d in Eng

(1695) NY Yr. Meeting had been organized]

In their lifetimes, these 2 ~~Qk preachers~~, spent years in prisons because of Their Qk preaching + ~~publishing~~ disseminating anti-Establishment publications. Jailed X, Fox ~~sp~~ gaol for a total of 6 years + Penn spent 2 years in the infamous Newgate prison. Quakers of less renown fared no better in Am - persecution

Yet Joshua 4 Cornell & his family were Quakers.

ter (1734) Jonathan Edwards Great Awakening

1746 John Woolman's N.J. preaching took a different turn - anti slavery.

1756 Penn's Holy Exp ended in

[1793 Cot gin invented after his death - SL (presumably).]

How about Qk in Phila?

1755 Fr Ind War - NY did not ~~require~~ demand that Q to bear arms, altho they required their standing watch ~~- pay mil tax~~ + bldg breastworks if invasion threatened, + the mil tax regardless. Westbury MM obj. to paying ~~the fines~~ the 10 shilling fine for replacement - did not obj. to register as Q w county clerk.

What was going on in 1715?
* Apr 1713 Queen Anne's end
Aug. 1714 – Queen Anne was succeeded by Geo. I.

War over Eng. trading rights in the Sp col, i.e. Fla

Queen Anne's War – 1704 – 1713

1704 – Abenaki Ind & Fr destroy Deerfield Ms. – w massacre of 50 colonists & capt of 100. New Eng siezed Acadian fishing industry. S.C. Col & Ind invade Appalachian Ind terr

1706 – Fr soldiers & Sp col from St Aug attack Charleston SC

1708 – Fr & Ind massacre all at Haverhill, Ms.

1709 – N Eng & NY combine to plan strategy against Quebec. nothing happened

Apr 1713 Treaty of Utrecht ends Queen Anne's War – Eng got some of Fr. Am. terr – Acadia & Newfound

But our Charity Haight was probably a 4th gen Hoyt, or Haight as the name came to be spelled ~~in~~ by the Long Island branch. Some of these Haights were Quakers.

It is said ^{1}Two of Simon^{1} Hoyt's sons, John^{2} and Moses^{2}, got tp Eastchester NY in time to buy some of the old Hutchinson land only 23 years after Anne Hutchinson and family had been massacred by Indians. These two favored the now established Church of England. But then their brother Nicholas'^{2} son, Samuel^{3} joined ~~them~~ his uncles in N.Y.. This nephew Samuel^{3} Haight united with the Flushing Society of Friends on Long Island in 1678, only 6 years after leaving Puritan Windsor, Ct. which had disallowed its citizenry to even read Quaker tracts!

Samuel^{3} Haight married Sarah Noble thought to be the daughter of ~~a~~ the Flushing Quaker, William Noble. Samuel^{3} became the administrator of WIDOW Noble's ~~widow's~~ estate, which according to the will was to go to "the people called Quakers" after her death. Thus acting in her behalf and for some land concessions, yeoman Samuel^{3} Haight built the Flushing Quaker meeting house at his own expense. He soon became a leading Quaker around Flushing.

On Oct 3, 1701, he and 2 other Quakers petitioned the NY Gov who for redress of grievances. It seems the Queens Co Justice of the Peace overstepped his authority by denying Quakers the right to vote for Representatives to the Genl Assembly as these had duly exercised their religious testimony against the taking of oaths (altho all had signed Parliament's declaration). On this document Samuel^{3} clearly signed his name as "Samuel Haight". Generations thereafter "Haight" became the standard spelling for the descendants of this family in the carefully kept records of the Society of Friends. According to these minutes, Samuel^{3} died in 1712.

He bequeathed his widow Sarah Noble Haight the Flushing homestead. His 4 sons inherited the bulk of his 600 acre estate. The Rye land was sold to discharge a debt as was his negro Luke. But slave Luke's selling price was divided between 2 Haight daughters, while the other girls each received a negro boy (Titus, or Mingo, or Bristo) as part of their inheritance.

While there appears to be no documentary evidence that our Charity^4 Haight, wife of Joshua^4 Cornell, ~~wea~~ was either a daughter or granddaughter in this family, she might well have been. There is evidence that half of Quaker Samuel^3's went Quaker, and the other half went Anglican.

But there is also evidence that some of Samuel^3's Uncle Moses^2' grandchildren born about the same time as our Charity were also Eastchester Quakers. Several members of this Haight family, as well as our own Cornells were to migrate to the Hudson River to Dutchess County, N.Y. to the Crum Elbow vicinity (now Hyde Park) to join the Nine Partners Monthly Meeting there. Perhaps our Charity came from this family.

[death dates ——]
Joshua^4 Cornell b. 1696 + Charity Haight had ~~at least 4~~ 3 or more children.
Some of these went to Canada to live. ~~Where?~~ [Canadian Quakers)
The writer is descended from William^5 3053 (1728-1799) who mar. Mary Quimby in 1748. They were Quakers.

D. The CORNELL'S FIFTH GENERATION; WILLIAM^5 (JOSHUA^4, JOSHUA^3, JOHN^2, THOS^1)

Willilam ^{5} Cornell 91728-1799) was the second son of Joshua^4 (Joshua^3, John^2, Thomas^1) Cornell and Charity Hight.

See p. 16

fem

William 5 (Joshua 4 Josh 3 Jo 2 Tho 1)

D. CORNELL's FIFTH GENERATION: WILLIAM^5 (Joshua^4, Joshua^3, John^2, Thos^1)

¶ William^5 Cornell (1728-1799) was the second son of Joshua^4 Cornell and Charity Haight. He saw Am. in N.Y. from to G Wash inauguration in NYC in 1789. thru the Am Rev.

25

~~#16~~

[illegible] saw passage [illegible] union of 13 col. into a new nation called U.S.

~~William Cornell~~ He^5 took a wife in 1748 of NY Quakers. - Mary QUIMBY, or Quinby as it was often spelled. They were married in the Quaker tradition in July at Westchester. Mary was d/o Josiah & Hannah Quimby of Mamaroneck. She was born 1730 & d. 1809. - ten yrs after Wm^5.

Quemby

The first Am Quimbys had settled the Eng settlements of New Neth in the days of Peter Stuyvesant. who appointed John Quimby a magistrate in 1662. John exercised authority in local matters of Westchester in all areas except one, - witchcraft. Stuyvesant knew Puritan~~s~~ penchant for ferreting out witches, usually female, which kept post and pillory well occupied. Hollanders had greater freedom to speak their minds. It is said that the Dutch colony never had a witchtrial.

There can be little doubt that John Quimby was a Puritan for he was a member of the Congregational Church at Hempstead. Here he frequently preached in times of Sabbath vacancies by regular parsons. During an uncertain lull between the 3 Anglo-Dutch wars in the conquest of NY, this sometime Puritan preacher was elected a delegate to English Gov. Nicoll's first NY Assembly. (OVER)

The Quimbys came from Eng, but it is believed that the family may have originated among the Norman-French troops of Wm the Conqueror of 1066. They were De Quenbys then. In Eng the name meant queen and bye, i.e. Queen's Village. The first Quimbys were to the manor born near Leicester. But our Quimbys are thought to be gentry from County Surrey, possibly of Freemantle Manor of Windlesham and Bagshott. The Quimby coat-of-arms is said to sport 3 bears, 2 black and 1 silver. All muzzled.

The earliest Quimbys were Catholic, of course, before the Prot Ref came to Eng. Some were devout. A Lat translatlion of one DeQuenby's will shows how devout.:

Film #1035783 item 1 SLC
says Wm Quimby was the grandson of Thos. Quenby of Farnham, Eng.
He arr in Am c 1638 w 2 sons (John & Thos) & possibly other ch. to land
near Salem & then rem. to Stratford, Ct. Once again Wm & son John
moved to Westchester Co, N.Y. where he d. 1665 or later.

Indent Wm.^{5} Cornell

While dutifully leaving the usual material possessions to keth and kin - a sword and buckler to a son, a blue gown trimmed with black fur to a nephew, 6 silver spoons to his wife, the bulk of this Quimby's estate went to the good of his soul. After consigning it to an omnipotent God, the blessed Mary and the Saints, he left monetary bequests to the Mendicant Brothers, to the Brotherhood of the Lord's Prayer, to his parochial church, and to the cathedral in Yorkshire - esp. for tithes and oblations forgotten or neglected. Many a pence and shilling went to hedge the safety of his ~~worried~~ soul - for 60 masses to be said in that first week of his burial, 10 £ of candles to be burned around his body, and for 15 masses to be said on the anniversary of his death. All the rest of his goods not specifically bequeathed was to be spent in "celebrating masses for my soul in the church of St. Elena".

Thus this Quimby provided for his soul in 1394. He was by profession a maker and seller of parchment in Aldewerke, Yorkshire. One may wonder if some of his finest parchment ever made it to copiers of ancient illuminated Bible manuscripts bound to pulpits in cathedrals . FOLLOW WITH BIBLE emphasis or lack of it by time of Wm^5 (1728-1799) Cornell.?

Friends taught their children to read & study the ~~Bible~~ Scriptures

rtly after Wm^5 Cornell's death,
It would remain for a Lg Is Q minister, Elias Hicks in 1827
o begin speaking out on the apparent inconsistancies in the Bible which he had
ome to believe was less of a guideline for living than the authority
the Light Within - the conscience.
This & other issues would perciptate a major schism of Quakers in 1827/28.
The ~~next~~ generation following that of Wm^5 Cornell.

(of Josiah⁴ Quimby b. 1712 & Hannah⁴ Cornell b. 1711)

e Westbury MM. They resided at Mamaroneck.

Mary Quimby, wife of William5 Cornell, was ~~form~~ of a Quaker family. of Her great-grandfather Magistrate John 2 Quinby, an English born Puritan, died in Westchester N.Y. in 1709 at a time when growing liberalization in the Bay Colony finally allowed the Quakers to build a plain meeting house in Boston. This John left many children, among them, Josiah 3 the Mamaroneck Quaker, who began a large clan of Quaker Quinby-Quimbys. This branch identified with that despised sect for generations to come - the plain people, the silent Quakers. The bears, muzzled at last!

Well, not all. Take Hannah Anna Quimby, an early 20th c. suffragist and college professor who became the first Ohio female attorney to practice law before the U.S. Supreme Court. But she was Presbyterian.

Harriet a QUIMBY ~~Cornell~~

And Harriet Quimby, the California orange grower and an editor of Leslie's Weekly who became a national celebrity of the new sensational aeroplane. The first woman in Am. to obtain an aviator's license she flew a monoplane in dense fog across the English Channel - alone. Later that year she fell to her death during an aviation meet near Boston. The pagan god of good luck charm always worn in flight failed this Miss Quimby that July day in 1912 while soaring 1000 feet above Dorchester Bay.

William5 Cornell's wife Mary 5 Quimby, was the granddaughter of Josiah 3 Quimby and Mary Molyneaux of N.Y. This Quaker couple married soon after the Mamaroneck (is this Purchase?) Monthly Meeting was organized in 1686, and set up plain housekeeping. "Plainness" applied to appearance and speech mostly, not to the accumulation of wealth per se, that is, land. True to the goals of his Eng. heritage, this Josiah acquired 16,000 acres. ~~of it~~. He built a manor house at Wampus Pond where slaves helped in it feudal operation, both in his flax fields and with his great flocks of sheep. Cloth from these sources were woven at his several mills. (QK wool?)

Quimby

When these affluent Quimbys visited Eng, which they frequently did, they always took along hogsheads of drinking water from their favorite spring at home. For before this Quaker couple died in 1728,

the consumption of alcohol

They had 13 children born between 1690-1716, 10 of them sons insuring the Quimby name for generations to come. It is thought that our Mary 5 Quimby was born in 1730? only 2 years after her grandparent's deaths at their manor house, ? at North Castle? ~~in 1730~~ to Josiah 4 jr. and Hannah 4 Cornell, also of Mamaroneck.

We may mention here that our Cornell lineage frequently cites certain family surnames in their marriage alliances - Cornell bros, Thorne sisters, assorted Quimbys. 1718 - QK rules prohibited 2nd cousins from marrying. Thus it came about that William 5 Cornell and his wife Mary 5 Quimby whom he married in 1748 were first cousins, at least, maybe double??? Moreover, William's 5 father Joshua 4 Cornell was a double cousin to Mary Quimby's mother, Hannah 4 Cornell Quimby. Their respective grand-fathers (Wm 5 Cornell + Mary Quimby) Richard 3 Cornell and Joshua ~~4~~ 3 Cornell were brothers. Their grandmothers were the Thorne sisters, Hannah and Sarah. Therefore, William 5 Cornell and his wife Mary 5 Quimby ~~shared a set of~~ had 4 ~~single~~ great-grandparents (not 8) in John 2 Cornell and Mary 2 Russell + John Thorne & Mary Bassell

William 5 Cornell and wife Mary 5 Quimby had 7 sons and 1 daughter. Two of their sons Quimby 6 and William jr. 6 married Underhills, but Hannah and Esther ~~who~~ were not sisters. Twins Daniel 6 and Josiah 6, born 3 Feb., 1760, ~~did marry sisters~~ married Birdsalls — ~~married Birdsalls~~, Elizabeth d/o Zephaniah and Susannah d/o Zadok ~~Birdsall~~ in the same year of 1781, but not the same day. Richard 6 remained unmarried as he was deficient in intellect, a condition which may have been true of his brother John 6 as well. William's 5 other issue include James 6 and Mary 6. ¶ It was noted that required Marriage within a closed society was taking its toll. By 1718 — QKs forbade second cousins, at least, to marry.

(Quaker minutes on relations marrying)

1790 fed. census shows Wm.5 & several sons living in N.Y. Wm.5 himself & son Wm6 in Queens
., South Hempstead, James6 & Josiah6 at North Castletown in Westchester Co., Quimby6 at Clinton in
utchess Co. By 1800 some of these had moved to the upper Hudson Valley - the twins
osiah6 & Daniel6, James & Quimby. But Wm.5 did not live long enough to see this. Daniel6 had settled near Newburgh by 1790.

In addition to~~r~~ accumulating children, William5 Cornell accumlated land, lots of it, both in Westchester, NY, and after the Am Rev in Greenwhich, Ct where other Cornells had gone and at which place he is thought to have died in 1799. His will left wife Mary5 Quimby Cornell £200 and household goods with which to provide for herself and the afflicted son Richard6. Mary died in 1809, presumably at Phillipsburg ~~in Ct.~~ not far from Greenwich.

Land records indicate that William5 Cornell was a large landholder in Westchester Co., NY for he bought several parcels here before the Revolutionary War. It is said that his house on one of these NY parcels was Gen. George Washington's headquarters for a time. It is said ~~that~~ of other ancestors in the Westchester-Long Island area that their homes were also Washington's temporary headquarters as

It could be so, for the Continental Army was in rapid retreat in 1776 when the British secured New York City as its invasion headquarters. ~~Gen'l Howe~~ Forced ~~Washington~~ to withdraw to White Plains, ~~and~~ Washington again lost heavily to General Howe. and had to retreat~~ed~~ to North Castle, the home of manor holding Josiah3 Quimbys of the NY MM. about which we've already seen

Wm5 Cornell d 1799 - in Greenwich, Ct. In his ~~day~~ time he was considered to be a 'large landholder' in nearby Westchester Co N.Y.

In the 1790's several Wm5 Cornell's children & grandchildren rem to ~~to Orange~~ upstate N.Y. to the rich lands of The Hudson Valley.

His granddaughter Susannah (of Josiah6 #3136) Cornell Ferguson of Esopus, N.Y. came into the ownership of his ladder-backed armchair (We will learn more about her later). This chair was still in family possession as late as 1937. (Don't I have him buried at Chappaqua elsewhere?

a

CORNELL

INTROD

SIXTH GENERATION -

Family historian Rev. John Cornell states that Josiah (#3136) and his wife Ann (Reynolds) Cornell and their children were Quakers. That is all.

Quakers indeed! My research tells more. Bits of information gleaned here and there regarding this family ~~has~~ have been learned from Quaker minutes in the late 1700's and 1800's. These records include New York Monthly Meetings at Flushing on Long Island, and Plattekill on the upper Hudson in 1793; the minutes of Marlborough, New Paltz, Plains and Scipio in the early 1800's in upstate New York; those of Richland MM in Bucks Co, Pa; and finally some in Michigan Territory — primarily at Livonia~~xxMxxxon~~ MM near Detroit, Milton MM at Battle Creek, and Sherwood in 1838-1841.

Thus it can be seen that my branch of the Cornells and the families into which they married were not only Quakers but were also Quakers that moved about frequently. The ~~early~~ first ones located in the Long Island Sound area - along the East River eastward from the mouth of the Bronx Kill to lands on damp necks thrust into the Sound, such as Cornell's Neck, Cow Neck, and Mamaroneck; or in island towns as Flushing and Mempstead, now in Queens; or in Westchester County ~~as~~ at Quaker Ridge near Scarsdale, Rochester and Rye; or Cortlandt now in the Bronx; or at Rockaway on the Atlantic side of Long Island.

Later Cornells left the coast to farm lands along the upper Hudson River and from there went ever farther into the hinterland as part of the Westward Movement. Quaker Minutes follow them.

For better understanding it may be helpful here to address ~~the matter of~~ the ~~ecclesical~~ nature of Quaker~~ism~~ organization. The smallest unit (one congregation) in ~~its~~ the organization is the Monthly Meeting to which we will often refer. It meets weekly for worship on First Day, and once monthly for business, most of which seems to be ~~a method of~~ based on control. As there was no appointed or paid clergy to exercise authority, it had remained for George Fox during his 17th century visit to America to organize ~~yhr Eomrn'c snf Mens~~ the Women's and Men's Monthly Meetings as in England to provide a method of control of desired behavior. Monthly Meetings kept good records of birth, marriage, death, disownments, certificates of removal, members received and released - all a boon for today's genealogy researcher.

Quarterly Meetings were largely legislative and administrative in nature and met 4 times annually. A Discipline was finally printed in the late 18th century, and regularly read before gathered members for their instruction.

The largest unit, called the Yearly Meeting, was executive in nature and met once annually for business. Only delegates sent by the Quarterly Meeting held power for discussion making. Decisions throughout the units were by concensus. Ergo, Changes came slowly.

There was a tendency for local power to be centralized in the office of the Clerk, who evolved in each MM as the local authority figure. He was assisted by self-appointed guardians to report infractions of the rules. The Women's MM in particular gravely considered these matters. This local unit had also to approve marriage intentions and to investigate the family of both intended bride and groom, who then would marry themselves before the congregation without benefit of either "hireling priest or justice of the peace", as Quaker custom dictated. A breach of this rule ending in "disownment" shows up frequently in records regarding the Cornells.

SIXTH GENERATION: ~~THE~~ A STORY OF TWINS: ~~Joshua~~ JOSIAH^{6} AND DANIEL^{6}.

My ancestor JOSIAH^{6} CORNELL (William^{5}, Joshua^{4}, Joshua^{3}, John^{2}, Thomas^{1}) came into the world with a twin, DANIEL^{6}. They were born 3 Feb. 1760 to William^{5} Cornell and his cousin-wife Mary Quimby of Purchase MM, Mamaroneck, ~~N.Y.~~ in Westchester County, N.Y.

These brothers married in 1781 ~~-o~~ Josiah^{6} to Susannah Birdsall, daughter of Zadock of Cortlandt, and Daniel^{6} to Elizabeth Birdsall, daughter of Zephaniah of Philipsburg. The family name Birdsall is often cited in Quaker minutes. Susannah died after giving birth to a son whom she named Birdsall.

Both twins ended their early sojourn in the upper Hudson Valley, a place attracting many Quakers from 1760 ~~and~~ on, especially in post-Revolutionary times. The fervent ~~preaching~~ evangelism of David Sands of Nine Partners MM in Dutchess County helped to increase ~~successfully swelled the tide~~ of Quaker ~~emigrants.~~ numbers by winning converts from other churches.

Daniel^{6} may have emigrated first - to Ulster County's Pleasant Valley, 12 miles above Newburgh. He then moved across the Hudson to Nine Partners, and finally on to Smith's Clove where he died in 1854, age 94. His twin Josiah^{6} is also known to have resided in Ulster County at the village of Esopus before the 1800's; his death date is unknown unrecorded.

Before adulthood both brothers had lived a lot of history ~~in~~ during the final years of British colonialism. By school age they may have heard at the supper table of Indian pudding in Westchester Co. that —

(1. Ottawa chief Pontiac's long siege of the Br ~~xxxxx~~ garrison at Detroit had failed. (Much later some of Josiah's children would emigrate to this Michigan Territory and become involved in a strange ~~spiritualism~~ Quaker offshoot) involving spiritualism + the celebrated Sojourner Truth, once a slave in N.Y.

(2. In the same year of 1763 Benjamin Franklin, out of ecclesiastical step with his Quaker grandfather ?, went to England's Parliament to protest the onerous Stamp Act imposed on American colonists.

(3. ~~Daniel Boone, also of Quaker heritage but not following it,~~

(3. in 1767 Daniel Boone, born into a Pa. Quaker family, set out to explore the wild lands beyond the Appalachians. In due time a Wilderness Road slashed a path for a westward movement, a movement capturing Cornells attention for bettering themselves, and perhaps put a dent in slavery.

By age 15 Josiah and Daniel could have learned that

(1. a Va plantation owner named Jefferson was building his Monticello mansion with slave labor in 1770, for by now Quaker John Woolman's preaching had persauded good Quakers of the evils of slavery. That peaceful Friend had traveled the country wearing his signature gray woolen ~~garments~~ clothes for he wanted no poor slave ~~labor~~ sickling down indigo to dye his garments. Woolman was known to carry a bag of silver coins to pay slaves at his rooming places for thier labor. The last Cornell to own slaves --

(2. in 1773 "Mohawks" dumped 342 casks of tea into Boston harbor, and 4 months later ~~their~~ Cornells own NY harbor had its own tea party thanks to the Sons of Liberty also disguised as Indians.

(3. a New England militia battled ~~the~~ some Redcoats at Lexinton and ~~Cpmcprd~~ Concord.

*(4.— ~~xpsxxgxx8x~~ losing 8 of their 70 militiamen

(5. At Philadelphis a Va plantation owner named George Washington was appointed by the Second Continental Congress to lead a Contimental Army, one conspicuously numbering few Quaker recruits.

The twins would have a close encounter with this same George Washington before the Revolution ~~was over.~~ for Am. independence ended.

By now most knew that these were indeed the "times that try men's souls," opening lines in a pamphlet published anonymously in 1776. But it would soon learn that this Common Sense arguing for colonial independence was penned by Philadelphian Thomas Paine, son of an English Quaker, ~~although~~ Thomas himself chose not ~~to be~~ to align with the Quaker. beliefs & practices It was becoming more difficult for a children born to Quakers to become convinced Quakers themselves.

*(4. 1776 - Benjamin Franklin went on a diplomatic mission to France to solicit military & financial aid for the Am. cause. In Europe he was assumed to be QK. for he dressed the part. In fact he had once been apprenticed to a QK. & came to admire their virtues in ndustry & frugality. Moreover he had friends among the Pa. QK. aristocracy

Now the talk of a major war was on every tongue. The Twins' 16th year must have been exciting indeed altho ~~the~~ military news would hardly be suitable for table conversation. For after the Continentals lost at Bunker Hill, George Washington led his main force to NY as Br general Howe had dug in at nearby Staten Island. Meanwhile, a Declaration of Independence endorsed by the Congress at Philadelphia was sent to NY for its endorsement. OK

The very next month Washington suffered a crushing defeat in the Battle of Long Island just across a short stretch of water from the Cornell home. There Capt. Nathan Hale was caught spying on the Long Island Redcoats for which the Br. executed him, depriving him of the "one life he had" to give for his country".

Washington withdrew to Manhattan and lost it. Then he marched to White Plains into their own Westchester County. Suffering many casualities to Gen. Howe, he slipped into Northcastle on a shadowy day in Nov. - long time home of both the Cornells and the Quimbys. Then like it or not, with or without their approval, ~~-~~ their home, the house of their father William Cornell, became a temporary headquarters for the beleagured General Washington. From Northcastle 3 weeks later, Washington went into N.J. to battle the hired mercenaries at Trenton, the Hessians on Christmas Day, 1776. And here a victory at last!

The Cornell twins on the home farm must have somehow heard, then or later, of the rest of Washington's exploits. - the Valley Forge winter, the surrender of Cornwell at Yorktown. (Did they share a common ancestor in England, for even in the twins' day Cornell was often spelled Cornwall in many Am. records, including Quaker minutes?)

During troublesome war times some Quakers fled British held Long Island and Manhattan for the safer Am held Hudson Valley. Good Quakers refused to recognize the ~~N~~new Rev War government until the U.S. -England peace treaty of 1783 was signed, and, of course, many of

these came to be identified as Loyalists to the Crown. When the Br army departed these shores, many of these Tories, real and supposed, fled to Canada - 7000 from NY harbor alone. They feared charges of treason, or collaboration; their property would be confiscated by the victorious Patriots. Some Cornells emigrated to Canada about this ti~~e~~me.

My particular family branch stayed in NY. ~~By the age of 30,~~ Before long the Cornell twins saw the birth of a new nation - the USA. Its temporary capital, NYC, was just up the East River from where they lived with families, for now both had married at age 21. ~~Yhrit gitdy hobrtn~~ Their first government under the Articles of Confederation, proving too weak as a central power, failed. In 1789 a new type of govt was proposed; it was better able to deal with such crises as Shay's Rebellion. Ergo, the 13 States large and small having compromised on important issues, endorsed a new Constitution; ~~their~~ Cornells own home state of NY was slow to ratify it.

Then citizen George Washington left his Va plantation to head ~~t~~ this new federal govt. He was inaugurated the first President of the U.S. in 1789 ~~in~~ at the NYC Federal Hall. The very next year Congress passed the Census Act. The population of the new nation in 1790 numbered about 4 million including its nearly 700,00 0? black slvees, each counting 3/5 of a person by Constitutional mandate for the purpose of "apportionment". The Cornell twins may not have realized ~~it~~ in 1790 but Slavery would soon become a serious issue requiring drastic
7 changes in this particular Cornell family and in thier own day.

Several Cornells and Quimbys (the twins' mother was ~~a~~ Mary^{5} Quimby 1730-1809) ~~ap~~ appear in the NY census of 1790. Among these was their maternal grandfather JOSIAH^{4} Quimby, (b.1712) of Mamaroneck, of the Westbury MM. The same year grandson Josiah^{6} Cornell, now 30, is listed in Northcastletown, Westchester Co. with a wife and 5 children, the youngest of whom was one year old DORCAS^{7} - the writer's direct ancestor. ~~Before 1790 the twin Daniel~~^{6}

By ~~1793~~ 1800 Josiah 6 is found in the census in the rich valley of the Hudson, in Ulster Co halfway between NYC and Albany at the hamlet of Esopus, ? a 17th century Dutch-English river port since the days of Peter Stuyvesant. But Twin Daniel 6 arrived sometime earlier, as did Josiah 6 himself. Rich land was only part of the attraction. [William 6 bro 7 ? ~~—~~ 5

But the first of father William Cornell's sons to migrate to the upper Hudson was Quimby 6 Cornell (b. 1749). He married Hannah Underhill in 1768. In 1775 he took his family to locate in Dutchess Co near Fredericks Mill. He too held to the Quaker tradition.

Cheap good land ~~was cheap~~ along the river drew industrious Long Island Quakers to farm & to allow their large families to quietly practice their faith, one markedly separating them from the world in manners--in honesty and sobriety, in plainness of dress and plainness of speech persisting in the use of "thee and thou", in refusing to take up arms (a pacifism unpopular then as now), in their stubbornness in refusing to take court oaths. They had deliberately withdrawn from a society calling them "Tories" to develop their own schools, to worship in their own silent manner in private homes or in plain meeting houses.

As early as 1788 Friends' meetings were conducted in private homes in the Plattekill Valley above Newburgh on the west bank. To this place [to the town of Marlborough ~~Josiah Cornell~~ just south of New Paltz] came Josiah 6 Cornell and his second wife Ann Reynolds and their children. his 6th child Reynolds was born first year of 1793. Josiah quickly bought land in the valley. ~~In 1793~~ Records ~~of 1793~~ show a committee proposed to build a meeting house and to establish a burying ground. To that end 2 acres of Josiah's 6 land was purchased for £12 to begin to build. ~~to set the plan in motion.~~ That committee included twin Daniel 6 Cornell. The church accordingly was built in 1794, at a cost of $300. Today it has been designated a NY historic landmark.

The writer visited the 200 year old Plattekill meeting house on a week day in 1992. It was located among tall trees on a side road adjacent to a back water slough floating with lily pads blooming yellow in May. The

white frame structure on the grassy sward led down to the neglected cemetery of a country churchyard, one complete with headstones having familiar names I had often seen in Quaker records. The earliest Quakers had forbade the use of gravestones - too ostentacious . But by 1753-1762 Long Island (both Flushing and Westchester Co meetings and both known for their resistance to one Quaker ~~misue~~ issue or another) began erecting gravestones even if they were overgrown with weeds.

But the front of this Plattekill meeting house ~~still~~ had ~~two~~ one, not two small entrances side by side, stern ~~reminders~~ of the day of gender separation. It took little imagination for me to "see" the two generations of my own Cornells who worshipped here on First Day. Women arrived through their mandated door, wearing the black bonnet, ~~after~~ for now it was prescribed headwear and woe to her who appeared in any other! Men entered the other door to observe~~d~~ their own hat honor as taught from the beginning of Quakerism. The round black hat was to be firmly fixed in the presence of mere mortals - noble or otherwise- and only removed in the presence of God. Nor would taking titles to indicate rank be used - no Mr., no Mrs., First and last name would suffice, as in Josiah Cornell (or Cornwall as some of these records show). The earlier free spirit had been replaced by rigid conformity. "Disorderly" marriages (conducted by a hireling priest or justice of the peace) were especially condemned. Even small offenses brought about "disownment", sometimes with unforgiving harshness. The records show that my later Cornells had their shsre of these.

Worship services in these days also reflected a stark simplicity. No formal liturgy or sermon. Anyone- man or woman - was free to speak on any subject as the Spirit moved them, through ~~a somehow~~ divine revelation given to them during the long periods of silence. No special sacraments re observed either, for every part of life in the pursuit of holiness was a sacrement.

There was no singing and no Bible reading.— Mostly silence, waiting on God. Quakerism did not make converts readily. One was born a birthright Quaker if both parents were Quaker. If only one parent was of the faith, ~~then~~ the offspring at adulthood made a conscious choice; this was called Quaker by convincement. Josiah and all his children were birthright Quakers. and most attended the Plattekill meeting house.

At New Paltz, home of David Coddington who married Dorcas^{7} Cornell at ~~Plattekill~~ Marlboro meeting house in 1809, I purchased a small commemorative plaque , a white tile on which was etched this plain Plattekill church - the place of silent worship of my ancestors. to Dorcas m'd Coddington, not a birthright QK, was rec'd by request into Plattekill MM 5 mos before his marriage But one generation after David and Dorcas (Cornell) Coddington, Quakerism seems to have disappeared from this family. Actual reasons are unknown but there are clues as we shall see.

The Plattekill meeting house was not torn by the Hicksite schism of 1828. The Orthodox, including those from Esopus and New Paltz who lost their meeting houses to the Hicksites, came here on First Day long after. This may have remained the place of worship for Josiah^{6} and Ann Cornell even after their children married and joined a ~~farther westward~~ movement stretching to Michigan

Nine years before my Cornells are found at Plattekill and Esopus, widower Josiah^{6} had remarried, as his first wife Susannah had died leaving him a son Birdsall who too was a Quaker for a time ~~He~~ Josiah took to wife Ann^{6} Reynolds in 1784 by whom he had 9 more children - Susannah, Hannah, Dorcas, Richardson, Reynolds, Phebe, Esther, Mary and Lydia.

Their mother Ann^{6} Reynolds, born in 1762 (Richardson, John^{5}, Sgt.^{4} Jonathan^{3}, Jonathan^{2}) is believed to be descended from John^{1} and Sarah Reynolds of England who arrived to New England in 1630. ~~These pro-~~

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These Puritan progenitors of Essex (from which place haled the first Cornells to come to New England, also in the 1630's), born 1612 and 1614 respectively, died in Stamford, Ct in 1650 and 1657. Two generations of Reynolds continued to live in Ct. after them, but~~h~~ both John^4 and his son Richardson^5 resided on Long Island near Oyster Bay or at Hempstead. Both Richardson and Reynolds would appear as given names among Josiah'~~s~~ Cornells' grandsons, one of whom was my ancestor - Richardson^8 Cornell, a birthright Quaker. But it appears ~~he~~ this boy did not stay with the faith in his adulthood. He did accumulate many children and a lot of farm land in Michigan.

Josiah^6 and Ann Cornell were at Esopus in 1800 and are cited in Quaker minutes as residents thereof at the time of some of their children's marriages, through~~t~~ 1815 at least. They may have been with the Cornwall MM before it became part of the Marlborough MM in 1804. These are in Ulster Co.

Then in 1823, according to the Plains MM, Josiah^6 and Ann Cornell together with 2 of their unmarried adult daughters - Lydia and Esther- emigrated westward, however briefly, to Tompkins County to ~~the~~ Hector MM near Ithaca, where in 1827 a kinsman Ezra Cornell (1807-1874), also born in Westchester Co, NY as were ~~his~~ these cousins, would endow~~ed~~ a Quaker college ~~which became~~ known later as Cornell University. Ezra was also a descend~~ed~~ant of the R.I. progenitors Thomas^1 and Rebecca Cornell of Essex, England, but through the bloodline of tragic Thomas^2, the executed murderer of his mother. Ezra located in Ithaca in 1828, 5 years after Josiah^6, to become a mill superintendant. Later (1843) he would be in charge of the telegraph installation from Washington D.C. to Baltimore. It was from this wealth he was enabled to endow Cornell University.

In the 1828 schism when Quaker records registered Orthodox and Hicksite, Josiah^6 and Ann Cornell are found with 2 married sons and their families in southern N.Y. - at Elmira, and registered with the Hicksite~~s~~ faction at Horseheads MM. ~~(Fairfield MM)~~.

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The preaching of[8] Elias Hicks of Long Is ~~began~~ sparked the Great Schism that year; he died 2 years after the split. He may not have been a Deist himself as some have him believing that Christ was merely a prophet and that Scripture was less of a light for guidance than the Light Within. Initial issues seemed to have hinged on political and personal differences, having more to do with personality conflicts, the question of slavery, and accumulation of wealth. But time brought to the surface ~~other~~ standard beliefs of Christian theology, i.e. the divinity of Christ, the doctrine of Blood Atonement, the inspiration and authority of the Bible. And who should control the individual - the conscience, or the Monthly Meeting?

While Elias Hicks originated in Jericho MM of ~~in~~ Long Island, his traveling ministry took him ~~from~~ throughout ~~oh~~ the NY Yearly Meeting where his views gained wide support. Only elementary educated, he came to the sophisticated Nine Partners Boarding School on the Hudson where resided Jas and Lucretia Mott then engaged in teaching, and thus within the hearing of our Cornells living on both sides of the river.

Poet Walt Whitman's great-grandfather often rode with Elias Hicks on wintry sleigh rides. When theold Quaker Hicks was 81, the boy Walt heard him speak at Brooklyn but believed he could not bast his lot with stark Friends still bent on being quiet and peculiar despite their claim that the Inner Light should be the sole authority.

The words of Elias Hicks, himself a simple farmer of Hempstead, Long Island, won enormous support from self-sufficient farmers which the Cornells were, although some urban Quakers as the wealthy Motts of Phila, ~~became~~, ~~in~~ also found in Hicks a kindred spirit of reform. When The Orthodox disowned the Hicksites , ~~and~~ division resulted ~~dividing~~ cleaving families.

But it appears that Josiah[6] and Ann Cornell and most of their children became Hicksite Quakers which was ~~be~~coming to be known as the "Unitarians in Quaker garb". In time from this group s strange

splinter group broke off called "Progressive Quakers". They were a strong influence in Michigan to which place some of Josiah[6] Cornell's children emigrated in its territorial days of the 1830's. Some of these would take up with these "Progressive Quakers" near Battle Creek.

As for their father, Josiah[6], perhaps he remained in New York, the Cornell ancestral home for 2 centuries. It is thought he died at Chappaqua.

This writer knows nothing of Ann's demise, neither death date nor place of burial. Like Josiah[6] she too was born in New York, (probably at Northcastle). Perhaps both were laid to rest in Westchester County - at Chappaqua.

More is known about a kinsman #EZRA CORNELL, founder of CORNELL UNIV. Born 1807 in Westchester Co, N.Y where Josiah & his children were also born he came to Ithaca

See pg. 8

studied for the ministry. In Michigan Chester T, ~~now~~ a Justice of the Peace, joined the Congregational church at Union City; one of his sons became a Presbyterian minister. Also-David had N.Y cousins coming to MI - the children of his Uncle David in Thompkins Co.; these settled in Kalamazoo County. Their religion is unknown by the writer

But ~~Robert's brother~~ David Coddington, unlike his brother Robt, remained Quaker. In Wayne County ~~he~~ David presented the MM near Detroit (variously called Nanking, Plymouth, Livonia) with his Plains MM certificate. Thus the names of David and Dorcas[7] Coddington and children - Joseph, Richardson,[8] Henry, Ann, and Phebe, appeared on the roll of the first Hicksite meeting in Michigan Territory. The writer of this narrative is descended from RICHARDSON[8]. (over) →

Then Michigan gained statehood in 183~~8~~7. That was the year that David made another move, probably his last one. ~~He moved~~ southward to live near his brother, Robert Coddington, in Branch County, and began to buy up land - ~~their~~ his first 10 acres ~~bought~~ procured from Juba E. Day in nearby St Joseph Co for $42.50. The deed was signed 27 January, 1838. ~~Again in May~~ In St Joseph County He bought more acres just across the ~~St. Joseph~~ County line, in Branch County's Sherwood township where ~~they~~ he ~~probably~~ apparently made ~~their~~ his home.

Perhaps ~~he~~ following his own ox team ~~along~~ up the St. Joseph River, he arrived

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Meanwhile other Cornells from New York began arriving in the new state. Dorcas'[7] brother Reynolds[7] and wife (also named Dorcas) and their 7 minor children settled in Sherwood township. They were to present~~ed~~ their Rensaelville certificate to the Milton MM (which became Battle Creek MM in 1841). Also their sister Mary[7] (~~who had married~~ wife of Abraham Lockwood) and their five minor children, all of NY MM, also identified with the Milton meeting. David Coddington and & DORCAS[7] ~~family~~ minor children came into the Milton MM on ______1838, along with friends Isaac Sutton and Joseph Merritt.

The Milton MM, established in 1838, first met in a schoolhouse near the home of Isaac Sutton. A little later a special meeting house was planned, 30' by 40', and ~~to~~ cost $540. This was the Coddington~~s~~ — Cornells church home as ~~an appeal for one in~~ a Sherwood MM - started by Reynolds" Cornell was short lived. apparently ~~failed~~. The village of Battle Creek was about a dozen mud miles north in Calhoun County, a long way to go to meeting over mud roads.

a distrib of Wm L Garrison's The Liberator
Other members of the Adrian MM includ[ed] formerly editor of Benj Lundy's paper in Ohio
Elizabeth Margaret Chandler, (d. Mich 1834) - celebrated
abolitionist who wrote the popular poem "The Slave Ship"

CORNELL: SEVENTH GENERATION

With this hhapter we will conclude the Cornell saga as my line, in Quakerism faded ~~with~~ out in the eighth generation.

DORCAS CORNELL,^{7} ____th child of Josiah^{6} Cornell (William^{5}, Joshua^{4}, Joshua^{3}, John^{2}, Thomas^{1}) and of ANN^{6} Reynolds (Richardson^{5}, John^{4}, Sgt. Jonathan^{3}, Jonathan^{2}, John^{1}) was born 8 Feb. 1789 ~~of~~ to an early N.Y. Quaker family. At age four ~~her~~ Dorcas' parents left Westchester Co ~~N.Y.~~ ~~and~~ to settle on the ~~moved up the~~ upper Hudson ~~to~~ in fertile farming valleys, and were received into the Plattekill Monthly Meeting by certificate from the MM in the ~~about~~ 1790's.

FOR REYNOLDS ROOTS—1a, b, c

p1D p1B for educ. of Dorcas

At ~~this~~ the plain meetinghouse known as Plattekill MM built on land her father sold to the Society for £12, Dorcas worshipped in customary silence. Dorcas was married at Marlborough MM 1809 ~~in 1809~~ to DAVID CODDINGTON, Son of Joseph jr. and Meribah (Hartford) of New Paltz, N.Y. They were not a Quaker family. This Joseph jr. Coddington descended from a long paternal line of New England-New Jersey Puritans and from an ~~equally~~ even long er maternal line of Dutch Reformed forebears ~~from dating from the time~~ when N.Y. was known as New Netherlands and ~~was~~ was governed by Peter Minuet and peg-legged Peter Stuyvesant in the 1600's.

Joseph jr. Coddington himself was baptized in the Dutch kerke, New Paltz, Ulster County, N.Y. 6 June, 1762. He died in 1841 in Tompkins County, in central New York. He was the Third son of the village schoolmaster, Joseph sr Coddington and of his Dutch frau Catrina Van de Mark^{4} (Jacob^{3}/18 b. 1710, Marbletown ARIE^{2} b. 1675, (Marbletown), THOMAS^{1} the Papist b. 1643 in Holland, d. 1724 Marbletown, N.Y.).

This 18th century ancestor, Joseph jr, lived ~~as infant~~ at a time when the Am. colonies were part of the British Empire under a young George III, ~~and~~ He occupied ~~his~~ a cradle during the last of the French and Indian War ~~which~~ ~~was~~ a British-French struggle ~~with~~ over domination ~~over~~ of North America. ~~And~~ As young man and father during the War for Am Independence from an England still ruled by this same George III, he may not have seen military duty in this conflict. At least there is no clear record that he served.

a

REYNOLDS ADDITION:

Ann Reynolds descended from a long line of New England colonists who came to America in the 1630s. The emigrant ancestor was John^{1} Reynolds (b. 1612, Eng.) who is thought to have come to Massachusetts colony, first to Salem with Winthrop's Puritan fleet of 1630. His wife was Sarah (1614-1657) who arrived on the Elizabeth vessel in 1634 at about age 20. The couple went to join Sir Richard Saltonstall's settlement at Watertown.

Our Ann descended from John and Sarah's son Jonathan^{2} Reynolds (1635-1673) and from his wife Rebecca Heustead [d/o Angell - 1620-1706 - and Rebecca of England. Angell, a prominent citizen in his Ct. locale, was son of Robert (b.1596) and Elizabeth of Somerset, Eng. who came first to Ms. in 1635, and later went to Stamford, Ct.]

Jo~~h~~nathan^{2} Reynolds and his brother John purchased a parcel of land at Greenwich from the Indians and lived amicably side by side on adjacent farms along the Two Brothers' Brook, so-named for them. This Jonathan^{2}, our Ann's great-great grandfather, became the Greenwich delegate to the Ct. Assembly. He is listed as the second proprietor of 27 (thus indicating his status in wealth) in the purchase of the Horseneck Tract for the new settlement which became the village of Greenwich. He died about 1673, at 38 years of age. Perusal of his estate holdings, inventoried by his father-in-law Angell Heustead, proves to be an interesting read of ~~treasures~~ artifacts of the time. The long list contains sword and ~~flowing~~ FOWLING piece, cradle and saddle, 3 sickles and a hook, a razor, ink horn and a whale bone, stone jugs and plowshares, and "flax in the stax". And 2 Bibles.

c/c

His only brother John's estate inventoried sometime later listed similar items, but had an additional old Negro slave woman valued at £8. And 3 Bibles.

The family ~~seemed to take~~ TOOK their Puritanism seriously. In fact, their brother-in-law Peter Ferris of Stamford (who had married their only sister Elizabeth in 1654) had been called to jury duty in a witchcraft trial. Thus, The grand jurors of 1692 tried and condemned to death one Marcy Disbrough for witchcraft, after 200 witnesses testified in the case.

Our Ann Reynolds great-grandfather was Sgt. Jonathan^3 (1660-1728). As sergeant of the Greenwich Militia he was held in high esteem by the worried citizens dependant upon the local Training Band for protection from restive Indians. A military title of any kind gave honor to the holder. Once a Sergeant, always a Sergeant. In the protocol of assigning church seats, military officers ranked next to the minister and deacons . It remained for Goodman or Goodwife to huddle with their brood in the back of the meeting house, while all the Mr., Mrs., Esq., Corp., Sgt., Capt. endured long Puritan sermons from the discomfort of front pews which were just as cold and dark and hard as the others.

Jonathan^3 Reynolds married Nevill Rideware, 7 Dec., 1682. His life at home may have been tranquil but as an earnest Christian drifting away from the old Puritan authoritarianism of an earlier theocracy, he, empowered by a slowly evolving Congregational laity, used his new found power to good effect. Thus we can see Sgt. Jonathan^3 Reynolds in the role of protestor, or responsible church member. He first bravely joined 2 females - Judith Renals and Ruth Ferris (were these kin?) - in protesting the building of the new proposed meeting house in Horseneck instead of at Greenwich. In 1699 he and his brother John were appointed to a committee to discharge Rev. Morgan for dull preaching. In 1703 he again joined a group of protestors set against Mr. Nathaniel Bowers (probably the parson) somehow involved in a church schism. In 1708, he signed a protest against a clergyman for operating a mill - why, or of what kind unstated.

REYNOLDS

C 3

Our Ann Reynolds' grandfather was John^4 Reynolds (b.1698), born in Greenwich. From 1700 many Reynolds came into Westchester County, NY, and another influx of family by that name ~~is found in~~ went to Dutchess County, N.Y. after 1740. This John^4 Reynolds died in Westchester Co. in 1764.

He was married to Hannah Jessup (or/and Hannah Sutton) at St. Georges Church at Hempstead on Long Island. His early ancestors of England, of course, had been baptized in the Anglican church. But this Anglican John^4 was to have descendents of the fifth generation who were Quakers, particularly of the Chappaqua Meeting House. In 1740 John^4 himself had moved to New Castle (Chappaqua) and had issue of 7 sons and 1 daughter. The Chappaqua Quakers suffered indignity at the hands of the American military invastion of 1778. After the Continental Army fled from White Plains, it marched to ~~camp~~ bivouac at the Chappaqua church, using its meeting house for a hospital and its ground ~~as~~ for burial sites for the soldier dead. And the Quakers were pacifists, and could be disowned for aiding the army - any army - Red Coat or no coat!

Whether John^4's son Richardson, or grandson Richardson jr, is our Ann Reynolds' father is not clear from conflicting accounts cited in REYNOLD's — — The History and Descendants of John and Mary Reynolds of Watertown, Ms., Wethersfield, Stamford & ______. Richardson died 1765. But this work clearly states that Anne (posthumous daughter of Richardson and Hannah Dean Reynolds) was married to Josiah Cornell (s/o William and Mary of Phillipsburg ____ 21, 1784 at Chappaqua, NY.

Richardson Reynolds married Hannah Dean in 1758, and may ~~one~~ once have lived in Long Island, near Oyster Bay or Hempstead. Other than Anne, he had 3 sons - Richardson jr, Jesse, and John.

back to p.1
for Dorcas

~~Educ~~ ¶ 1D ~~B~~

~~As farm children~~, ~~the Cornells~~ DORCAS? & her siblings were probably ~~educated~~ educated ~~at least~~ in the manner of rural Quakers, but ~~probably~~ likely did not receive~~d~~ formal ~~educat~~ learning in the celebrated schools for which the Quakers were famous. Across the Hudson from the Cornells was one such school, the Nine Partners boarding school~~, 3 miles from Poughkeepsie~~. James Mott, Elias Hicks and others helped to establish this school 3 miles from Poughkeepsie to shelter the young, to keep them from the corruption of the world. No records exist to the writer's knowledge showing that my Cornell line ferried the wide river to take up literature and mathematics here.

But it is known that when my Cornells were ~~children~~ still of school age, a certain Miss Lucretia Coffin, daughter of a wealthy merchant of Nantucket and Boston, did take up these studies, ~~[illegible]~~, excelling in them ~~to where~~ so that the elders appointed her a teacher at Nine Partners Academy. She then was married to James Mott, ~~also a teacher here~~. Afterwards they moved to Philadelphia where he became a merchant of substance, and she-Lucretia Mott-became a ~~merchant~~ leading spokesperson for the social activism of the day, especially for the abolition of slavery. And for women's rights (she had not welcomed her pittance salary at Nine Partners when her hushnad James, also a teacher, earned many £s more). Later our Cornell family was to rally to the abolition flag~~, helping to carry it to~~ IN Michigan, ~~Territory~~, about the time ~~Quakers~~ "Lucretia Mott & Elizabeth Cady Stanton ~~and~~ the former slave Sojourner Truth pursued the feminist goal of egalitarianism. ~~Of these~~, My Cornells were to know & be personally involved with Sojourner Truth in Battle Creek, Mich.

But his father, ~~co Dutch and thus resisting Anglicization~~ Joseph sr Coddington the schoolmaster did — a rather reluctant stint, it seems, as sergeant in the Second Ulster. This Joseph, pro-Dutch all his days, resisted Anglicization of Ulster Co NY. In addition to teaching all the village children to read from the Dutch Bible and to write Dutch with quills dipped in ink he made himself, and teaching arithmetic to boys only, Joseph sr. served his kerke well, as reader and chorister ~~at the church beneath~~ ~~the wooden~~ in his ~~the~~ steepled wooden churches ~~topped by a crowing cock, a symbol of the Apostle Peter's downfall.~~ As clerk for the church and town, he kept very good records in Dutch. Translations of these can still be read by the researcher.

All of the schoolmaster's children were baptized in the Dutch Reformed tradition as became a pious voorlessor — an almost preacher, for his duties included reading the sermon in the absence of the regular domine. His salary was one-tenth that of the hired minister's stipend, and this with subscription monies paid him as schoolmaster provided with him a meager living. But there was always warm bread from the Dutch oven, and perhaps a bowl of kool slaa.

Joseph sr. is listed in Ulster County, NY in the census ~~with~~ of 1790, the first federal census of the new American nation. He may not have lived to see another, for it is thought he died before 1800.

This voorlessor's third? son, Joseph jr., is also found in the 1790 census, at New Paltz, N.Y. where his father had been long time schoolmaster. That year Joseph jr. had a wife [Meribah] and 4 sons, including our DAVID the subject of this sketch. He was born 7 Sept. 1785, and therefore was 5 at the time of this census. Other records show that ~~he~~ this boy was baptized like his father in the Dutch kerke when about 6 weeks old. (VZR)

By 1810 the ~~father~~ parents of David, Joseph 2 jr and Meribah, had gone with other Coddingtons to central N.Y., to Ithaca, where it is thought that they ~~his wife~~ and one son, Robert C., became members of the Presbyterian church in 1816. The father Joseph 2 jr. died here in March 1841, age 78, & in Sept of this same year his son, Joseph III, also died, age 56. Meribah ~~also~~ died here in Tompkins Co at Danby, in Feb. 11 1844, age 81. Son Robert C. died ~~here~~ ? in 1845. All are buried

(we now will call him Joseph sr.)

Joseph jr & Meribah Coddington are found, in New Paltz Reformed Records in 1784-85, 87, 89 & 91 as parents at the baptism of their children — Joseph (III), David, Robert C., Jacob H. and Maria.

There were other children for their mother's (Meribah's) will probated in 1844 name them — thusly — JOHN, ELIZABETH, ANN and ~~[illegible]~~ HArriet, and perhaps Mariah or Maribah. Mary who married Isaac Hawes of Danby also may have been a daughter. Some think that Harriet and Mariah (or Maribah) were granddaughters though.

in South Hill Cemetery, Ithaca, N.Y.

But the subject of our sketch son David Coddington did not become a Presbyterian, nor did he remain Dutch Reformed as ~~he was~~ baptized. Before his marriage to Dorcas^{7} Cornell of the old Quaker family, he himself, at age 24 ~~became~~ he requested to become a member ~~by convincement~~ of the plain sect of the Society of Friends. It likely did not please the Coddingtons of Ulster County. for Quakers were considered ~~too~~ strict and different — in speech and appearance and in other behavior.

So DORCAS^{7} CORNELL married DAVID CODDINGTON according to the customs of the Society of Friends lest she be "disowned", a fate worse than death for the pious Quaker. Not so for some of her siblings, children of Josiah.^{6} Her sister Susanna^{7}, who married Hezekiah Ferguson "out of Meeting", was disowned in 1805. But when she properly repented of the same and even brought Hezekiah into the Society, she was re-instated in 1808.

Sister Hannah^{7} also "married out" in 1806 - to Richard Wilde, son of Isaiah and Deborah of New Paltz; she was temporarily disowned. Their youngest brother Reynolds^{7} Cornell would marry out at a later date ~~by a magistrate and~~ He was disowned because a magistrate had heard their vows. (before Dec. 1820) to Dorcas Young (or Haviland). xxxx182 But in 1821 All was forgiven for he too was reinstated after repenting. The next year he was appointed Clerk in his MM, then he removed to Rens___ville MM in 1823. He later would move to Battle Creek MM in Michigan to which new territory his sister Dorcas^{7} and David Coddington had already ~~moved~~ migrated.

Her Brother Richardson^{7} Coddington (b. _____) also married according to Quaker custom in 1814 at Crum Elbow MM (near today's Hyde Park, N.Y.). Thereafter he and his wife Anna Mosher moved about a great deal ~~as~~ which seems to be the Cornell pattern at this time. They went from ~~NY~~ Plains MM to NY MM then on to the Scipio MM, all in NY between 1816-21. Anna became a QK elder at _____ in 184_. ???

But many things could get a person disowned beside "marrying out", such as neglecting to attend meetings, signing up for military service, and in departing from plainness in speech and appearance. Dorcas^{7} half-brother, the oldest son of Josiah^{6}, Birdsall^{7} married Mary Selleck well within the Friends expectations in 1803 at the Plattekill MM but he was disowned here ~~a decade later~~ in 1813 for departing from plainness, ~~and~~ for non-attendance to meeting, and for providing prop to defray military requisitions. Apparently he found the World too attractive for his tastes, and, perhaps, for co-operating somehow with pressure to support the War of 1812 - such as delivering cord wood or a tasty young pig to the troops camped in the hills.

According to Quaker custom then Dorcas[7] and David Coddington, , ages ages 20 and 24, appeared before the Marlborough MM to seek marriage approval, ~~a~~ committee ~~then~~ visited with each individually until "the way appeared clear" for them to ~~repeat~~ take their vows before the assembled congregation at the meeting house. Thus the congregation as witnesses heard their solemn vows and signed the marriage ~~contract~~ record. No clergy or justices performed these ~~ceremonies~~ public unions. Of course this Quaker custom, unrecognized then by civil laws, often brought on persecution by the larger community for couples charged with "living in sin." And if the Quakers sought the services of the magistrate, their Society, while not intending to inflict persecution themselves, effectfully ~~xdxxmx~~ did so through the pain of "disownment".

Dorcas[7] and David's marriage is recorded in the Marlborough MM minutes for October 5, 1809. ~~A Quaker for all of 5 months, David was now one in marriage as well.~~ David, a Quaker by request for 5 mos, was now Quaker in marriage

The first son born to them was Alexander, in 1810. With this infant, David and Dorcas[7], are next found in Bucks County, Pa, in 1811 and received by certificate into the Richland MM issued by the Marlborough MM. Thus began their long history of migrations towing their children from place to place to identify with one MM or another. Perhaps their restless drive was to find economic betterment along the way, for now the new nation had new Americans with itchy feet ~~in those days~~ who trekked ever westward in search of some paradise.

While it is not known why David and ~~wife~~ Dorcas[7] moved to Pa only two years into their marriage, it is known that they remained there for 24 months only to return to NY to the Marlborough MM in March of 1813. Perhaps David hoped to find work ~~here~~ in Pa. In any case, the Oct. 4 minute

at Richland notes that a committee of 3 men were appointed to "pay them a solid visit in their remote situation". Perhaps "remote" refers to The Great Swamp, for southern Richland township was called by this name for many years. The Quakers making this "solid" visit were Samuel Gunners, Daniel Stroud and Daniel Strawhen. The latter two descended from the earliest Quaker settlers, for this township was settled almost exclusively by Welsh and English Quakers from 1712-30. Other than Stroud and Strawhen, early family names included Ashton, Chapman, Nixon, Hicks, Thomas and Morris. Morris Morris received his land directly from William Penn himself.

Quickly felling the dense forest, these settlers built houses of log, or frame if they wanted to saw boards by hand, and erected grist mills. Gwynedd MM was established.~~at a convenient placeon the road to Philadelphia~~. The Great Swamp, now drained, allowed the standing water to drain, sending the dusky dwellers in bark wigwams out of the bogs. Battling rattlesnakes, fishing the creek for shad, settlers tilled the fertile soil known now as the "rich lands"; thus the township, by that name ~~grexx~~ only 35 miles from Philadelphia, ~~grew~~. The farmer, the whipmaker and weaver, the currier and tanner swelled the population to about 1300 by the time David and Dorcas Coddington arrived to be received into the Richland MM in 1811. David's occupation is not known.

OK.

As early as the 1740s this Quaker area stood firmly for conservatism ~~but also~~ and as strongly against war, slavery and the use of spiritous liquors. ~~Oddly enough~~ Late in that century a crossroads library was built which shelved a wonderful collection of books including literary and scientific works of John Milton, Benjamin Franklin, John Locke, not to mention Capt. Cook's Voyages. Circulation was limited to subscribers only who paid 7 shillings. Fines for overdue books amounted to 3 cents a week. Likely David and Dorcas were too poor to avail themselves of this fine library, even if they had time to read (for they could), for the subscription fee in 1812 was $4.00 a year!

Rare was the Quaker who was illiterate for they [illegible]

But slavery and war ~~will~~ issues ~~would~~ were of interest to them, as we will later see, as well as the strong support for the women's traveling ministry in this place. In Quakerism ministers, male and female, were believed to be divinely "called", or as it was expressed "the Lord bestowed upon them the gift of ministry". Some ministered in their local area, but others after a "care came upon them", traveled with the Gospel, some extensively. Richland female ministers of the 1700's were known to carry the Truth to other American colonies as well as to Europe.

Unlike the later itinerant Methodist clergy, with sermons and books in saddle bags, riding from one frontier settlement to another, to preach, the female Quaker minister ~~of Bucks County~~ traveled in ministry as "called"—to help the needy, to counsel the wayward, to be examples of piety, to communicate their own experiences in the Lord, and to speak publicly as the Spirit moved them. Such were Bucks Co's Ann Parson, minister 33 years, and Ann Roberts, 50 years. For 40 years Susanna Morris, wife of Morris Morris ~~an~~ the early Richland settler, was a useful instrument for the faith, After 3 ~~times~~ visits to Great Britain and ~~twice~~ two to Ireland and Holland, she died at home at 73 with "calmness and sweetness of spirit," after requesting the Society to hold its First Day meeting at her bedside.

Jemima, the sister of Daniel Stroud (David and Dorcas' Coddington's visitor of 1811), was also a prominent minister. So was Elizabeth Foulke who continued her traveling ministry as late as 1820. On the same page which noted the minute of David Coddington's application to return to Marlborough MM in N.Y. ~~is~~ appears a reference to this female traveling minister -: ..."our beloved friend Elizabeth Foulke - a minister in good esteem with us - expressed a concern to pay a Religious visit to Robeson MM and a few other meetings including Philadelphia and she is left at liberty to pursue her prospect as Truth may open the way. And our friend Ann Ritter signified a willingness to bear her company with w~~h~~hich this meeting concurs she being an Elder in good esteem. The

clerk is directed to furnish them with a copy of this minutes signed on behalf of the meeting".

Most of these women were wives and mothers and, while exemplary in humbly waiting in silence in meeting, they were sometimes moved by the Spirit to speak to the gathered public on spiritual metters. They did not act independently of their MM as can be seen from the Foulke recommendation, but received its whole-hearted approval to go "out and abroad" to advance the Truth. These women are not to be mistaken for the notorious ranters of the 17th century Quaker~~s~~ism but were quiet and proper like Susanna Morris described by an early Richland contemporary as having a life and conversation that was innocent and agreeable, seasoned with christian gravity ...a bright example of plainness, temperance and self-denial, devoted to the service of Truth.

Records show that the Society of Friends appointed female elders. Dorcas' Cornell Coddington's sister numbered among these. Her sister Mary', wife of Abraham Lockwood, was appointed at Plattekill OK 1844. (~~or Marlboro~~) MM. This meant she functioned as a kind of controller. Her task was to watch over the spiritual life of the local congregation, and to judge young preachers' messages as to soundness in Quaker doctrine. Sitting in the first gallery row she would watch for nddders. Offenders ~~thereof~~ also could be "eldered" for speaking too often, too long or out of turn with the general sense of the meeting . (So much for "moving as the Spirit moves"). When too much "creaturely activity" was apparent caution was urged, for rising she could chide, "Friend, I believe we have received the weight of thy message". Dorcas' cousin Joel CORNELL'S wife, ANNA, was also appointed Elder in the M________ MM. But that too would be a long way down the road.

Offenders and their offenses ~~always existed~~ were duly recorded. A cursory reading~~t~~ of a photostat copy of the minutes of the actual Richland MM "tes (Film 0020406) which the Coddingtons attended in Bucks County in 1811 ~~shows~~ records some dismay at the weary sleeping in First Day meetings, and talebearing, but mostly there was "love and unity" all about. There is mention on one page that "the solid visit" of Gunners, Stroud and Strawhen to the Coddingtons had been completed.

Things darkened in 1812. The Womens' minutes reported infractions of Quaker marriage customs — a couple~~s~~ married by a "hireling minister", another "marrying out", one falling into the "sin of fornication", a woman marrying her first cousin — all taboo.

Then this minute on 12th month, 4th, 1812: — "Application was made to this meeting on behalf of David Coddington for a certificate to recommend himself and family to Marlborough MM of Friends in the State of N.Y. Edward Burson and Daniel Stroud appointed to unite with a Committee of Women Friends to make the needful inquiry and if no obstruction ~~ion~~ appears to prepare one against next meeting"

The Society, to discourage over much flitting from piller to post, did not issue removal certificates willy-nilly. But David and Dorcas Coddington must have passed muster for ~~of~~ minutes 1st Month, 1st day, 1813, noted "The Friends to prepare a certificate for David Coddington and family produced one in which being read was approved by the meeting and signed by the Clerk and four other Friends. Daniel Stroud is appointed to forward it to the meeting in which it is directed".

The authority exercised by the MM would later become a matter of contention among certain Quaker dissidents, including the Cornells, as we shall see.

Thus this Quaker couple - David black-hatted, Dorcas bonnetted and pregnant with Ann their second child, returned to Ulster County, N.Y. but perhaps not immediately for some family historians have Ann born at the Scipio MM in N.Y. Children coming on later were Joseph 1814, Richardson 1819, Phebe 1820 and Henry 1822. The writer is descended from Richardson[8], born 6 March, 1817, according to the Plains MM, in Ulster County.

Plains MM included Paltz and Esopus and had been formed as a new MM as it was allowed to separate from the Marlborough MM. ~~This~~ Plains was to separate again, not amicably this time, but with much contention during the Great Schism of 1827/28 when the Conservatives (Orthodox) clashed with the Liberals (Hicksites) over the latters' unwillingness to "wait" according to Quaker custom, to achieve unity. The split left divided families hurt and embittered. My line became Hicksite, as many rural folk did.

While Plains was still united, David and Dorcas were members here 1814-1818. Then 24 March in 1818, they ~~received a Plains removal certificate~~ ~~xxxxx~~ were approved for a Plains certificate to move to the Scipio MM, then in Cayuga Co? NY. Other Coddingtons and Cornells lived in this central N.Y. location in the 1820s as well. Dorcas[7] brother Richardson[7] and family ~~lived~~ attended the ~~at~~ Scipio MM; her parents Josiah[6] and Anna Cornell, according to Plains MM. had gone to the Hector MM in Tompkins County near Ithaca in 1823. David's parents, Joseph[2] Jr and Maribah, Coddingtons also lived in Tompkins County in Ulysses township from 1820, but were not Quakers.

The 1830 Federal Census shows that Joseph[2] Jr Coddington and two ~~fo~~ of his sons - Joseph III and Robert are still at Ithaca, but son David Coddington had moved on to Tioga County, to Elmira Twp. in southern N.Y. where his brother-in-law ~~and~~ Richardson[7] Cornell and family ~~were~~ also ~~here~~ located, and all were identified with the Horseheads MM, a Hicksite faction.

? ~~They would all~~ From here all Family migrate on to Michigan Territory, begun in the 1830s, ~~still Hicksite~~.

did Rich? go?

Quaker records show that IN ~~on~~ Dec of 1832, ~~the~~ David and Dorcas Coddington's eldest son now 22, Alexander of Horseheads, journeyed up to Ithaca to marry Mahala Manning, daughter of John and Phebe. She was sister to Margaret Manning who had married Alexander's Uncle Robert Coddington (David's brother). Within two years Robert and this nephew Alexander were in Michigan as were David and Dorcas7 with their other children.

Michigan, was ~~then~~ part of the Northwest Territory, having been ceded to the U.S. by the defeated British in 1787 who in turn had wrested it from French claims at the end of the French and Indian War. earlier. In 1796 the U.S. took formal possession of Detroit, the old fur trading post and fort on Lake Erie , whereupon many British families fled to Ontario. Michigan itself became a territory in 1805 but was forced to surrender temporarily to the British once again in the War of 1812. When It ~~now~~ could be safely occupied by Americans, settlers ~~who trickled in~~ from New England and New York trickled in. David & Dorcas were among the N. Yorkers to catch "Michigan fever";

For The trickle ~~surged into~~ became a great ~~wave~~ surge after the completion of the Erie Canal in 1825, ~~for~~ Gov.Clinton had seen that a waterway from Albany on the Hudson to Buffalo on Lake Erie could bring great gain to New York harbor in providing cheap transportation for settlers going out west and for their farm produce coming back down. The Big Ditch was 363 miles long, 40 feet wide, 4 feet deep and contained 88 locks.

Likely using this low cost waterway for their journey west, the Coddingtons would put their household goods aboard a canal barge, and perhaps walking part ~~way~~ of the 9 day trip to Buffalo, behind the slow tow mules, boarded a steamer to arrived at last by canal and the Great Lakes ~~at~~ to Detroit. That same year brother Robert and their eldest son Alexander went ~~on~~ down a little farther South to the Battle Creek area. Here these men in 1834 petitioned for government land in nearby Branch County in Sherwood township about 15 miles south of Battle Creek. Between 1839-41 Robert's 3 sons - Chester T, Reuben P, and Martin Luther, took possession of this land to farm, and Robert returned to Ithaca , NY ~~yo brvour~~ to become a Presbyterian elder while his other son John M.

Western Branch County was first settled by an Englishman from Nottingham in 1832, thus the township's name - "Sherwood" located on the Branch-St. Joseph boundary lines. Both David Coddington's and Reynolds' Cornell's (his brother-in-law) living for their combined dozen minors was wrested from ~~an~~ farms here, land that, hewn of white oak, now grew corn and orchards. Grain, no longer tread out by horses, could be hauled to the grist mill. The township now possessed a saw mill and a schoolhouse. A Stage line charged seven cents a mile to traverse the roads' axle-deep mud. A bounty was ~~paid~~ offered for pig-stealing wolves- $2.00 per head. Not long before a wolf had eaten an Indian youth cutting timber whose flailing ax failed him in the end but not before he dispatched 6 of the ~~troublesome~~ dangerous critters.

Still the times were hard - corn cakes to bake in the fire-place, candles to pour, cholera and mud roads crossing old Indian trails to endure. The Black War of 1832 had produced only a bad scare in this area, forcing alarmed settlers to sell goods and cattle and leave their crops to ruin in the fields. An unhappy band of Nottawa Pottawatomies, believing they had sold their prairie reservation land too cheaply to the U.S. government, wanted them back. They would be escorted out of the area by U.S. bayonets in 1840.

1840 census

Alexander, first in Calhoun Co, is listed among the original land purchasers in Sherwood Twp Branch Co on Apr 1835.

In the 1840 census David Coddington and his eldest son Alexander are listed as family heads in Sherwood township. Joseph ~~II~~ Coddington (wife Lucia) may have been in nearby Calhoun Co where he is known to have purchased 40 acres in Burlington township, Sec. 7, in Feb. 1836.

Son Richardson, not yet married, nevertheless began acquiring land. He bought his first 40 acres of Branch County land from his father for $100.00. That deed was signed by both David and Dorcas^7 12 My, 1838. Richardson lived in ———

Dorcas^7 Coddington's brother Reynolds^7 Cornell and family also lived in Sherwood. That was the year he got the Sherwood MM started but as it was short-lived he joined the Battle~~d~~ Creek MM just to the north. Other children of Josiah^6 Cornell~~s~~ also joined the Battle Creek MM in the 1840's: Phebe R.^{7} (disowned by the Orthodox for marrying out to Stephen Eustus), and Mary^7 (who had married Abraham Lockwood). But Mary^7 and family returned to N.Y. where she became ~~the~~ a Plattekill MM elder; her son also became an elder. Lydia^7 was in Michigan but at the Raisin MM; she had been disowned at the Adrian MM for "Marrying contrary to discipline", i.e. by a J.P. or magistrate. It seems Josiah^6 and Ann Cornell's children were bent on willfully defying the ecclesiastical authorities, in marriage at least, and as it turned out in other traditions as well. 1842

Because of the work done by Edward Cornell in Susannah Cornell Ferguson and Her Descendants (1931), the story of Dorcas^7 eldest sister Susannah^7 (1784-1874) is better known. As we have already seen she "married out of meeting" in 1805 to Hezekiah Ferguson, but was restored 3 years later into the Marlborough MM of Ulster County, N.Y. where the couple farmed their place near Esopus. Although living like their neighbors — spinning wool, dipping candles - they were regarded as countrified by their more sophisticated kin in NYC whenever they journeyed down the Hudson to attend Yearly Meetings there.

15

Like most of the Cornells in my line, the Fergusons went with the more liberal Hicksites during the Great Schism. Except Susannah^{7} continued to be more and more liberal in her thinking as time passed. For example, before becoming totally blind in old age, she read the works of popular atheist Robert G. Ingersoll. Some of her 7 children ~~followed~~ stretched ~~[illegible]~~ loosened boundaries ~~her, bent~~. The eldest daughter Anne married a Bevier after which they moved to Michigan to be with the Battle Creek Hicksites. A granddaughter (Kate, daughter of James Ferguson) also is found in Battle Creek attending a school operated by Mary Bloomer (Not the Amelia, originator of the notorious costume) whereupon she donned the daring bloomer garb, symbol of the newly ~~emancipated~~ liberated ~~woman~~ female.

Susannah's exceptionally tall son John, finally left the Plains MM for the Chappaqua MM in Westchester County where it is thought her grandfather Josiah^{6} Cornell died,

In his book, Edward Cornell ~~7~~ refers to a familial predisposition to cancer prevalent in ~~this~~ Susannah's^{7} family, first in ~~his~~ her dau Esther, an observation noted by me in my own blood line. Susannah's youngest daughter Phebe A. Ferguson became a healer or psychic in NYC, a spiritualist who attended seances. Susannah's son James was also addicted to spiritualism, notes Edward.

As late as 1937, this Edward, a lawyer descended from Susannah,^{7} had in his possession two family artifacts - and oil portrait of Susannah in her white Quaker cap hung in his library, and an old ladder-backed arm chair that once belonged to William^{5} Cornell, Orthodox Quaker, Susannah's grandfather.

Susannah Cornell Ferguson died, in 1874, age 90. She as well as 2 of her adult unmarried children are buried at Smith's Clove Friends Meeting House. It may be recalled that her Uncle Daniel^{6} Cornell, the twin brother of her father Josiah^{6} Cornell, was also buried in this church same cemetery in 1854, 20 years earlier.

In 1850 Dorcas Cornell Coddington, 62, was residing in the household of her ~~oldest~~ son Joseph, 36, in ______ ? Michigan. Her husband David had died probably ~~died~~ before the ~~July~~, 1850 census. Sons Richardson and Henry, both married with families, were also in Michigan, but Alexander's family had moved on to Rock County, Wisconsin where Henry would follow in two years but later returned to Michigan in 1854. By 1850 Dorcas' brother Reynolds Cornell and family moved over a short distance into Calhoun County, Bedford Township, nearer to Battle Creek where he held membership in the Milton MM.

Late in 1851 Joseph Coddington died. his last will and testament was probated 5 Jan. 1852 at Coldwater, the county seat of Branch Co

On 10 July, 1852 1853, Dorcas , now widowed, began selling off the Coddington property. Son Henry bought 80 acres of the Sherwood property for $600. On the same day Ann Watteius (?), thought to be her daughter, also bought some of the Sherwood land for $400.

At this writing the writer of this narrative knows nothing further about Dorcas and David Coddington after this date, but the search goes on.

But there is an ~~interesting incident~~ a curious circumstance which entwines the Coddington-Cornell lives with that of an exceptionally tall Negress 17 dating back to the 1700's in Ulster Co., N.Y. which may account, in part, for the total falling away ~~afx~~ from Quakerism registered for 7 or 8 Cornell generations since the 17th century, ~~in my~~ Cornell ~~family heritage~~. It ~~concerns~~ involves the rise of the "spiritualism movement" among the N.Y. & Michigan Quakers and which involved Cornell kin - Reynolds? Cornell and perhaps some others besides Susannah's? family at Esopus.

But first we have to recount the story of the celebrated freed Negress who became a social reformer, namely Sojourner Truth of Esopus, N.Y., the home of Josiah 6 Cornell and of his children, as well as the locale of 3 generations of Coddingtons in the 18th century. ~~David Coddington and of his father, and of his grandfather Joseph sr., the schoolmaster at New Paltz in the 18th century.~~

Sojourner Truth was not known by that name until 1843, about age 46. She was first known as Isabelle, or simply Belle, property of the Hardenburghs and other Ulster County slave holders until 1827.

In one way or another her path was to loosely ~~cross~~ criss-cross that of the Cornells and Coddingtons, both as slave and freed in N.Y. and in Michigan, during the course of her long eventful life.

She was born 1797 at New Paltz, the home of Joseph Sr. Coddington, the schoolmaster, of his son Joseph Jr. the farmer, and of his grandson David the Quaker. It will be recalled that the Coddingtons were baptized Dutch Reformed, and that Joseph sr. was schoolmaster in the village of New Paltz for several decades, teaching ciphering and ~~reading~~ letters but, by law, never to slaves of course, as none were ~~ever~~ permitted to read. As voorlessor he read Sabbath sermons in the absence of a minister, as chorister led the psalms, and as clerk assigned seats in the kerk - all in Dutch.

Records still extant show who bought the seats & price paid for same!

In 1772 the old Dutch church was rebuilt in stone. Coddington's meticulously records show how he assigned seats. While he himself paid £9 or 14 shillings for his 4 modest pews, for his wife Catharine & daughters; Jos himself occupied voorlesser's seat below the dominie's towering pulpit. They also show one Johannes Hardenburgh paid £17 for his up front seats. As a man of substance ~~he~~ Johannes could afford the best pews as he was a large landholder and consequently possessed several slaves. The census of 1790 shows that Col. Johannes Hardenburgh (his military title came from his Am. Rev. service) had seven. One of these was a giant Negro named Bomefree who would have been freed by 1797 had not NY and N.J., in the North strongly resisted abolition of slavery. ~~All the~~ Other states ~~endorsing~~ legalizing slavery were ~~from~~ IN the South. Ulster Co. NY had more slaves than NYC although even here some Quakers had freed theirs as prompted by conscience and later ~~mandated~~ by Quaker ~~polity~~. mandate.

About 1797 then at New Paltz two Slaves - Bomefree and Ma-Ma Betts— had the child Belle. By day These slaves worked the Hardenburgh estate now held by Charles Hardenburgh since 1799. By night they slept the sleep of exhaustion on straw thrown on a damp cellar floor. Belle grew tall but never learned to read, but she could recite the Lord's Prayer in Low Dutch, the only language she knew.

When Charles died, Belle was sold and resold like a stable pony for $50 cash ~~or traded for~~ and 100 sheep, or some similar price, to some Yankee or Dutch master. Six feet tall at 13, she served a Dutch tavern owner at Kingston, county seat of Ulster County. Then Dumont of New Paltz, slave owner for 8/10, paid 300 for her. She ran away from his cruelty to a Quaker house. Finally a kindly merchant, Quaker Isaac Van Wagenen, bought her services from Dumont for a year (his conscience disallowed slave owning) to tend his garden and chickens while he and his wife minded the New Paltz store. She remained here with the Van Wagenens for several years, during which time Quakers helped her with court costs in a lawsuit in an effort to

reclaim her son who had been illegally sold in the South. Since 1809 NY had recognized slave marriage which legalized the 5 children ~~which~~ she bore Thor, one of the Dumont slaves.

When N.Y. emanciptated its slaves in 1827, Belle, now 28, ~~became~~ called herself Isabelle Van Wagenen, and sought employment in Kingston. Here she first learned of the work of grace called "conversion" as defined by the evangelical perfectionists of the day. She joined the Methodist church, a congregation of emotiional whites who stood for strict living.

She then left New Paltz and Esopus of Ulster County~~,~~ about 1828 and went to the big city down the Hudson. In NYC she was ~~first~~ drawn into other evangelical circles, such as Methodism of the holiness persuasion , and for a time into cults such as one led by weird Prophet
332 Matthias. She ~~even~~ took up with the Millerites of Hempstead, ~~the~~ white-robed adventists ~~group that~~ who sold all to await ~~on a hilltop~~ the Second Coming of Christ, 1844. She even preached in their Long Island meetings. Other abolitionis which appear to have been influenced by these radical adventists included the Grimké sisters, ?Theo Thomas Weld, and Gerrit Smith. ~~As a powerful preacher~~
-31 In ~~of~~ one religious ~~connection~~ congregation or another, usually white, in Westchester County, her powerful
ching lined campmeeting altars ~~were filled~~ with ~~the~~ penitent. seekers.

In 1843 she changed her name to Sojourner Truth and set about to do the work of God in earnest, hiring herself out as needed as laundress to pay for the privilege. As spellbinding preacher and singer and lecturer, she was effective in ~~her~~ promoting the cause of the Gospel and
of abolition. Despite her illiteracy (she had memorized much of Bible) and Dutch accent, the whites were impressed with her message.

Preaching the gospel in white campmeetings, and the gospel of social activism in lecture halls she scored slavery ~~not~~ now legal only in the South, and upheld the cliams of women's rights, ~~She became the~~
ach to the delight~~ing~~ of such abolitionists as William Lloyd Garrison, Wendell Phillips, ~~and~~ Frederick Douglas, and Harriet Beecher Stowe.

And Lucretia Mott. As an advocate of women's rights she was to meet Mott + other Quaker feminists of the day. It will be remembered that Lucretia, maiden name Coffin, a teacher at the 9 Partners MM ~~Academy~~ Boarding School, was married to James Mott in ___ about the same time that Isabelle, also in her teens, was the illiterate slave of the cruel master Dumont just across the Hudson River from the Quaker ~~Boarding School~~ Academy. James and Lucretia Mott left the school to go into business, first merchandising cotton ~~pro~~ products in N.Y., until conscience stricken for living off slave labor, they moved to Philadelphis to go into the woolen business although it meant a loss in profits. OVER #1 Notwithstanding, ~~they~~ MOTTS became affluent merchants and ever more liberal in their thinking for which Lucretia was nearly disowned. This family took a radical stand for abolition and decried living off slave labor. Therefore sugar disappeared from the Mott table; their children ate candy sweetened only artificially. Their home was to become an important station for the Underground Railroad.

The paths of poor Sojourner Truth and affluent Quaker Lucretia Mott were to cross many times, often at the Women's Conventionss for female rights in NY. Feminists such as Lucretia, Elizabeth Cady Stanton, Susan B. Anthony wore bloomers, the symbol of feminist freedom. Sojourner Truth, however, preferred the traditional gown sweeping the ground of that era, as she crusaded more for abolition than any other equality cause. OVER #2

In 1850, Sojourner dictated her book, Narrative of Sojourner Truth, to Olive Gilbert who then published it. The book was the story of her 30 years as a N.Y. slave and of her mystical revelations. It remained for Sojourner to peddle it at her numerous speaking and singing engagements. It is not known if the Michigan Cornell-Coddington clan read it, for now they were well situated near Battle Creek to which place Sojourner Truth herself would come to take up residence in 1857.

She felt at home in Battle Creek for several New Paltz and Kingston NY white families had moved here, including the Cornells and Coddingtons. Also the Underground Railroad waa actively engaged in at

#1 While OK, JOHN WOOLMAN'S earlier preaching and Benjamin Lay's publicly standing in The Snow for 3 days to demonstrate slave misery had greatly affected the Quakers, the General public was untouched — for Whitney's cotton gin of 1793 served to encourage even more slavery for cotton, a fiber in huge demand the world over necessitated a cheap labor source for its profitable production. And hurt in the purse was the merchant who refused to stock his shelves with cotton products.

#2
AMELIA BLOOMER, a post mistress and Quaker editor, created and introduced this ~~shocking of~~ change ~~[illegible]~~ in 1850 at Seneca Falls, N.Y. — Here 2 years earlier, the Women's Convention had declared a woman's right to be equal, and this included freedom from floor length skirts and "many petticoats of French fashion which made it impossible, for mothers, to ascend their household stairs with both baby & lamp in their arms. The bloomers were modest — long pantaloons with gathered ruffles at the ankles — but as a fashion trend was short-lived. Of course, the major issues at this convention concerned the right to vote, to divorce (on grounds of husbands' drunkeness), to keep their own earnings, to own property. And to obtain guardianship over her own children, to become well educated & to be allowed entrance into such traditional male careers as medicine and the ministry. Little wonder that many of the early leaders were Quaker women who had enjoyed some of These freedoms in their own Closed society. They spoke as freely in public as they had in the MM.

this place in helping runaway slaves escape their pursuing Sou~~r~~thern masters. It was said that fugitive slaves felt almost as safe in Battle Creek as in Canada where they were headed.

Supporting herself as laundress and caretaker, selling blackberries picked in Quaker Charles Merritt's patch, Sojourner was a respected citizen and made many friends, among them Hicksite Quaker Reynolds Cornell. It was here in Battle Creek that Sojourner adopted the Quaker garb as her formal attire for her frequent lecture tours from the East Coast to Kansas. While working with the Freedman's Bureau in Washington D.C. Truth campaigned for the colored right to ownership of Western lands under the Homestead Act same as whites. Continuing her work as traveling preacher and lecturer for many years she became a national figure, all the while wearing the dark gown and bonnet, and the white fringed shawl of the Hicksite Quaker.

Her biographer, Nell Irvin Painter, reports that in Michigan ~~that~~ the Merritts and Cornells numbered among her closest friends. The Merritts took her in, when weary and ailing after the long tour, she longed for rest. Even on tour, she sent payments to Charles Merritt for the Battle Creek home she bought from him. Two of her daughters - Diana and Elizabeth of New Paltz and of Dutchess County N.Y.—came to live with her as did some grandsons who often served as her traveling companions in old age.

Reynolds Cornell was to touch the life of Sojourner Truth in a somewhat different way. According to Nell Irvin Painter, Professor of History at Princeton, in Sojourner Truth: A Life, A Symbol, 1996, Reynolds Cornell (who had organized the Sherwood MM in 1840 which disbanded 7 years later) was influential in drawing Truth to "Harmonia", an Utopian commune established on Merritt land. It was founded by a ~~Quaker~~ Friends' offshoot which had challenged Quaker traditions in the matter of the ~~authority~~ nature of church government and its control over Friends' participation in social reform movements.

As early as 1839 Michigan Hicksites desired a change in church polity as practiced by the Genesee Yearly Meeting to which they belonged. These objected to the ever increasing power of ministers and elders over the freedom loving laity. Also these ~~radically~~ adherents radically supported the cause of abolition and other social and political reforms.

In 1848 these radicals with a NY group of ~~NY~~ Progressive~~s~~ dissidents left the Society of Friends; actually they were disowned by the Genesee Meeting. One NY congregation in this new schism was that of Marlborough MM, ~~the~~ once the home body of the Cornells. Thus it was in 1853 that the "Friends of Human Progress", or "Congregational Friends", or "The Progressive Quaker Yearly Meeting", as it was variously called, organized in NY and Pa to staunchly stand for abolition, pacifism, feminism and freedom of conscience - tenets more or less embraced from early Quaker beginnings. But surprisingly - this faction also believed in and practiced communication ~~the~~ with spirits of the dead.

Their meetings were both religious and social in nature. Spirited singing (usually a Quaker taboo at the time) went along with picnics and seances. Spiritualism as a religious movement had become ever more popular nationwide since 1848 with the celebrated rappings of the Fox (no kin to George Fox~~x~~) sisters in New York

As the Progressive Quakerism shifted to a more liberal theology , (for example, a belief in the transcendence of sin by the will instead of ~~the doctrine of~~ reliance on the Atonement), they seemed to embrace other views popular at the time: - healing and speaking in tongues, prophecy, and ~~somewhat~~ placing more emphasis on spirits of the dead than on the work of the Holy Spirit. In short, the Progressives claimed to commune with the spirits of the dead in seances which they frequently conducted. Sojourner Truth was a skeptic with a twisted humor at first. Reports

Truth biographers show Sojourner ~~a show her~~ coursing her way from Dutch Calvinsim to Methodist Arminianism to Adventism to mysticism and finally to spiritualism, but as the local leaders of the Progressive Quakers at Battle Creek were less celebrated less is known about their shift if theologies. It is known that Isaac Post, good friend of Reynolds[1] Cornell claimed his writings were actually inspired by the spirits of the dead. Isaac and his wife Amy(cousin of Elias Hcks) had left the Long Island Hicksites to become more politically involved in the slavery reform, and engaged in seances before coming to Michigan. It was the Posts and Reynolds[1] Cornell who envisioned a new utopia and a progressive school to be located near Battle Creek.

One leader in the Michigan faction~~s~~ was John Mott. Reynolds[1] Cornell had known him from his days at Rennselaerville MM in 182 - as ~~t~~ the long time operator of a private academy. At Battle Creek both John Mott and Joseph Merritt were known as traveling ministers. Another leader was Erastus Hussey, once of the Scipio MM in NY but had transferred to the Livonia MM near Detroit as did the Coddingtons. Hussey became a

prominent merchant in Battle Creek and was overseer of the Milton? ~~that~~ MM. He also became the mayor of Battle Creek and was a Free Soil and Republican legislator. As an active abolitionist, he organized the Underground Railroad here in 1840 and helped over 1000 Southern runaway slaves on their way to freedom in Canada. As time went on his causes, including temperance and land reform, became more political than religious. Hussey was among those who encouraged Sojourner Truth to settle in Battle Creek when she showed up there in 1857 to be the keynote speaker at the Michigan Yearly Meeting.

The General Progressive Friends movement was to influence other reformers such as Lucretlia Mott and Elizabeth Cady Stanton, both effective Congregational Freinds preachers. Others were drawn to their freedom platform - William Lloyd Garrison, Parker Pillsbury

This Utopian "Harmonia" located 6 miles west of Battle Creek was racially mixed as might be supposed - - -

Organized by the Progressive Friends, it remained for Reynolds 7 Cronell to be its director. Its adherents fondly looked for a golden age to come and put an end to ignorance and intolerance. But alas, like other utopias of the time, this one disbanded after a short while, in less than ten years.1

To date it is not known how much or how little most of the Cornells and Coddingtons of my line participated, if at all, with this liberal offshoot of Hicksite Quakerism. As we have already seen, some of Susannah 7 Cornell Ferguson's family came to Battle Creek, as Anna Bevier. And granddaughter Kate sent to the school here by her father James Ferguson, a former Quaker who dabbled, according to family reports, in spiritualism. Here in Michigan Kate wore the notorious bloomer costume in the school run by Mary Bloomer (not Quaker Amelia, the designer of the pants outfit).

As for Sojourner Truth herself, she left "Harmonia" in 1860 in less than harmonious circumstances, for now a new schism launched by a birthright Quaker Elias Manchester had erupted. As the Progressives declined in number and influence, their meeting house that same year was put for sale and the Roman Catholic Church bought it. A new meeting house was built in Bedford Township of Calhourn County. ~~was erected~~. Reynolds Cornell still lived here according to the census ~~in~~ of 1860. Those members remaining more loyal to the Hicksites built their ~~here~~ meeting house nearer to the Friends' burial ground in 1871 and continued to hold meetings here until 1893.
Progressive Hicksites virtually disappeared by the end of the Civil War, 186

After leaving her "Harmonia" house to her daughter Sophia, Sojourner Truth moved into Battle Creek to the house she bought from Charles Merritt in 1883. In this place she died. Her exact age was uncertain, but not the reverance accorded her by an admiring public. Thousands filed past her open coffin; prominent citizens were the pallbearers of this ex-slave. She was laid to rest in the Oak Hill Cemetery in Battle Creek. She was buried in her white Quaker cap, her gravestone was also white, a shaft six feet tall - her exact height in her younger days. Her daughter Diana was also buried here in 1904.

The last Quaker in my family heritage was Richardson Coddington and it appears he did not remain one in adulthood.

Born ________ 1817 to David and Dorcas[7] Cornell Coddington, New York Quakers, Richardson was last registered in Michigan Quaker Adrian ? MM records in 1834. He was a birthright Quaker, of course.

Age 24, he married definitely "out of meeting" if he were recognized as member, then He wed Eliza M. Sims, 19, daughter of Loyd H. ~~Sims~~ and Matilda Sims of Union township, Branch County, Michigan.

Her father, Loyd H. Sims was born in Rhode Island in 1795. His parents are unknown at this writing. Many Sims, Simmons, Simmonds, as the name is variously spelled, are listed in the 1790 census of R.I., particularly in Providence and Newport, bearing given names - O.T. names ~~xxxxx~~ Puritans typically gave their sons - Aaron, Caleb, Levi, Icabod, or with the usual English names of Edward, George and William. There were no Loyds, an unusual name for the times.

The first Loyd to show up in the N.Y. census was in 1820. A Loyd H. Simms~~d~~ is registered as living in Hope, Hamilton County. In 1830 Loyd H. Simmons is living in Onandago County in Lafayette township. Likely this is the same Loyd H. Simmons of Onandago County, NY who paid $160 for land in Sec. 14 in Union township of Branch County, Mich in the fall of 1835. And the same Loyd H. Sims whose house was the scene of Eliza M. Sims marriage to Richardson Coddington in 1841.

It is known ~~that~~ from the 1850 Michigan census that Loyd H. Sims, 55, born R.I. and his wife Matilda, 49, born 1801 in NY, had at least 3 children living at home in Union township. These were sons Sylvanus P., 25, Frances E. 22, both born in NY, and a 15 year old daughter Phebe J., born in Ohio. Our Eliza M., born 24 July, 1822, in NY was likely their daughter as well. Perhaps there were others.

Phebe J., the youngest, born 1835, ~~must have been~~ was born in Ohio while the family ~~was~~ must have been enroute to Michigan Territory, for on Oct. 19 of that same year, Loyd H. Sims paid cash for his Branch County farm. Perhaps the bulk of his family arrived later.

It is not known when the Sims began their migration to the West, or by what means. They had lived in Onanadago County NY for several year. Resident Sims (of that spelling) in that county also lived in various townships - William B. of Manlius, Nathan of Otisco and John of Onandago. Were these brothers of our Loyd? Who was their father? At the time our Loyd lived in Hamilton County, NY in 1820 there lived a Sylvanus Simmons in Herkimer County, N.Y. Was he also kin, for we have seen our Loyd named one of his sons Sylvanus P., an~~d~~ uncommon name.

Onondago County in 1830 attracted emigrants since 1817 when the Onondago Indians surrendered their lands to white settlers. The area had a long history from the days of 17th century French explorers, Champlain and LaSalle. In 1784 NY upon American acquisition built Fort Stanwix in the region occupied by the Tuscararas. In 1984 ~~nearly~~ ctly 2 centuries later, the writer visited this reconstructed Fort, an informative living history museum, little dreaming that some of her early ancestors, the Sims, had once made their home in this area.

These early white settlers, keeping a sharp lookout for bears and wildcats, felled forests, built mills for grist and lumber powered by waterfalls, and erected church and tavern and log cabin for civilized living. With the completion of the Syracuse section of the Erie Canal in 1819 even more settlers arrived to refine the pro~~gress~~cess. By 1830 Syracuse had brick sidewalks. Who would want to leave such progress for Michigan wilderness and mud?

Perhaps it was Asiatic cholera which sent the Sims packing, an epidemic quarantining boats on lake and stream. Ever westward was the goal! While Loyd H. Sims obtained the deed for farm land in Michigan, 19 October, 1835, his actual whereabout in 1840 had yet to be ascertained. Perhaps he returned to Ohio to bring back the family.

But he lived in ~~Union Township~~ Branch Co, Mich on 20 July, 1841 when Richardson Coddington, 24 and Eliza Simms, 19, both of Union township took their marriage vows before magistrate S. Smith Hobart. This civil marriage indicates Richardson's severance with the church. I have been unable to find any other church connections, if he had any for the remainder of his life.

In his lifetime Richardson accumulated many acres of southern Michigan land. His first 40 acres was purchased at age 21 on Sec. 10 in Branch County; this was 12 May, 1838. By the time of his marriage to Eliza he probably had acquired more.

This couple came to live at Leonidas in St. Joseph County, just across the Branch County line. This area had been Indian country a decade earlier. The first settler of Leonidas in 1831 was a fur trader who married the daughter of Maguago, chief of the Nottawa band of Pottawatomies, a tribe which lived in bark teepees and grew corn and beans and made little cakes of maple sugar. They were ~~great~~ addicted drinkers and great wrestlers.

The white village of Leonidas sprang up on the St. Joseph River. On the nearby White Pigeon prairie a Mr. Sawyer cultivating peppermint extracted oil from the herb in 1837; thus began the county which within 50 years came to produce fully 20% of all the world's peppermint oil, often used medicinally. The eldest of Richardson's daughters Geneva would marry into the Sawyer family.

Near the village of Leonidas all of Richardson's children by his first wife, Eliza M., were born. In the 16 years he was married to her they had 6 children, namely ~~1.~~

Charles F, 1842 (Mar.   ), Frances Geneva, 1844, (mar. Sawyer), William L, 1847, (m.   ), Mary M., 1850, (M. John Mann, 1871 in Ks.), Edward, 1852 (m.   ) and Bertha, 1856 (M.   ). The writer is descended from Mary M. Coddington.

Their mother, Eliza M. Sims Coddington died, 19 days after her ~~age~~ 35th birthday on 11 AUG. 1857. She was laid to rest in North Sherwood Cemetery, also the burial places of numerous Sim ______________ some of likely her father's people although proof has not been established by the writer in this connection. (OVER)

The year Edward was born in 1852 the Coldwater Sentinal reported that his grandfather Loyd H. Sims, Union township, was a member of Branch County Board of Supervisors. He was the lone Free Soiler; the others represented other political parties with the Democrats having 11, and the Whigs 4. Thus we know Sims' political persuasion ~~beliefs~~. This pol. party was not strong abolitionist as were the religious groups, ~~Cornells of~~ the Hicksite and Progressive Quakers, of the Cornells. Rather it stood for "free soil" - opposition to the expansion of slavery in the territories being carved out of the West the U.S. had acquired by war and diplomacy. Being anti-slavery was not the same as being pro-Negro; however, William Loyd Garrison term it "white man ism" — Launched in 1848 the Free Soil party platform endorsed the Wilmot Proviso, i.e. prohibiting slavery in any territory acquired from Mexico in the recent ~~War with~~ Mexico War." It remained for Sen. Stephen A Douglas 9/11. to promote the idea of "squatter sovereignity - that the settlers of the territory should be able to decide whether it should be slave or free. Dissention sparked the origin of a new party - the Republican. Kansas then became the bloody battleground for testing "squatter sovereignity." For 6 1/2 years guerilla warfare between Mo & Ks laid the groundwork for the even bloodier Civil War in 1861.

It is interesting to observe here that the same 1850 Mich. census which lists farmer Loyd H. Sims age 55 + family ~~Also~~ in Union township of Branch County also lists a gunsmith LOYD Simonds age 45, b. NY + wife w/ 8 children, one of whom was named Loyd H; age 8. Was this ~~a brother?~~ gunsmith Loyd a cousin?

A decade later 4 of Richardson's children by Eliza M. are found in Kansas safe now from the ravages of that great 4 year conflict between North and South. They all came to northern Kansas to Washington County. The two to return to Michigan were brothers Charles F. and Edward. The two girls, Geneva and Mary M., remained to raise families here and to die here within 15 months ~~years~~ of the other, 1889 and 1890.

Other Coddingtons resided in Branch county in Richardson's time. His Uncle Robert (1787-1845) had come to Michigan territory along with Alexander, David's oldest son, in 1834. Uncle and nephew ~~and~~ had married the Manning sisters of Ithaca before coming West. Robert and Margaret had 10 children at the time of their arrival to Branch County. These were Richardson's cousins - John M, Chester T, Reuben P, Martin L, James, Stephan, Eliza, Ophelia, Theron H and Theodore H - all born in NY between 1814-1834.

Richardson's youngest brother Henry, b. 1822, a farmer, also lived in Sherwood, Branch Co. He had 7 children in 1860 one of whom was Adelia L. then age 11. For 4 generations my family held in its possession a formal photo of this girl stamped Union City, Michigan. This photo of this girl, unknown to later generations, proved most helpful in tracing family roots. So much for keeping old yellowing photos.

By 1858 Richardson ~~remarried this time~~ again married — to a woman 18 years his junior, Phebe J. Dufus, b. Ohio, the daughter of ~~a~~ Matilda Dufus. Now Richardson had a mother for his 6 minor children, the youngest only a year ~~old~~ or so old. ~~[illegible]~~

In 1860 Richardson's household show his family: Richardson, 41; Phebe ?43 23; Charles 18; Geneva 16; Mary 10; William 12; Edward 8; Bertha 4. And the first of his children by Phebe J. - Kate, age 2. Also resident in the household were twin schoolteachers - Ada and Abry Sawtell, 18. Coddington's farm at this time was valued at $6400, a goodly sum.

In the 1860's Richardson and Phebe J. had other children born to them - Frank, Ruth, and Beach. By 1870 the Coddington farm was valued at

$13,500 and his personal property ~~valued at~~ $3400. This was the year that 4 of his children by his first wife show up in Washington Co., Kansas. ~~Andxanx20xMay~~ My family lore says that ancestor Mary M., ~~now~~ then 20, was a school marm for a period. This is likely true although I have no evidence to date to substantiate this. On 20 May, 1871, at Day Station she was married to a ~~Civil~~ War veteran John Mann of a German family at Germantown, Iowa. My grandmother, Maggie Mann Gillet, told me that her fahter was ~~a~~ an UNION Civil War veteran of Iowa ~~and that he~~ who had been captured ~~in the South~~ ~~at Tipton, GA.~~ and put into the notorious Andersonville prison where ~~he xxxxx was~~ imprisoned soldiers ~~were~~ like himself were so hungry that a stray dog loping across the compound chased by the starving nearly became meat for the cooking pot but that it managed to escape. even though they could not. Some years after her death in 1953 I became interested in recording family history and substantiated this story in my research. Briefly I can say John Mann enlisted on Mar, 1862 in Co D, 17th IA. INF. at age 18, and maintained rank of private throughout the war ~~following~~ marching under Generals Rosecrans and Sherman from Tenn to Ga. He was captured while on railroad duty at Tipton, Ga. & was imprisoned at the notorious Andersonville prison in Ga. but was in an exchange of prisoners 1 Apr 1865, exactly 1 week before Lee surrendered at Appomattox in Va thus ending the Civil War & 2 weeks before Lincoln's assassination by Booth at Ford's Theater in Wash D.C.

tails

This story is further ~~told~~ developed in considerable detail in ~~a different narrative~~ my other papers under the heading of the Gillett ~~Chapter~~ & Connection for Grandmother Maggie Mann was to marry in that family of Coffey Co, Ks.

The 1880 census shows Richardson Coddington and Phebe J. had 3 more children - Ralph, and twin daughters. Although ~~they~~ the girls were 1 1/2 years old (b. Dec. 1878) they were, curiously enough, still unnamed. Perhaps they were frail as one died very young; the remaining twin it is known from later data was named Beulah. She married Roy Hawley in 1901. Her brother Beach mar. Aday C. Mead in 1884.

1880 was the year that Richardson's oldest son Charles F. Coddington was notary and sheriff at Centerville, St. Joseph County; he resided at the jail on Dean Street. ~~He was also a notary.~~ Being a war veteran with rank of ~~captain~~ officer provided him with bravery & skill for the post.

For many years Our box of old family photos ~~for years had~~ contained a photograph of Charles, a Union captain in dashing uniform. It was the pride of my grandmother Maggie that her Uncle Charles had been a Union man as had been her father.

He had lived long enought to see a lot of history, much of it vicariously in school text and newspaper. Since son Charles, unhurt and sound, had returned from the Civil War ending the insurrection and Pres. Lincoln's assassination, the rebel South had been readmitted to the U.S. upon fulfilling certain requirements. Then it proceeded to impose discrimatory Black Codes with terrorism aimed at thwarting the intent of the 14th and 15th Amendments. In his own lifetime a large black exodus into Kansas had ensued, a plank in the platform of the old family acquaintenance Sojourner Truth campaigner for opening up western land to emancipated slaves.

But one clarion call was heard by Richardson's children - that of Horace Greeley "Go West, young man, go West". Territories and states were being carved out of the domain - Montana, Wyoming, Washington, Idaho, the Dakotas, Nebraska and Kansas. Kansas was made a Territory in 1854, and gained statehood in 1861. Hither to Kansas then emigrated some of his children which brings me to my family origins in the Old West.

Even if Richardson himself never left Michigan in a way the West came to him as the transcontinental railway transformed America. Beef cattle driven by cowboys to Abilene appeared on Eastern tables. By 1886 the Coddingtons could even buy California oranges due to this new kind of transportation. The discovery of gold and silver further opened up the wild west. But Indian Wars still flared up out there against the Sioux of Wyo and S.D. and against the Nez Perce of Ore. T The last Indian chief to surrender to the U.S. occurred in 1886 in the person of Apache Geronimo of Arizona Territory.

But times were more ordinary in Michigan when Richardson died. Even so news items in local papers could alarm. The same paper report in Richardson's death tells of a 9 year old boy who tried to rob a

Charles Coddington of Leoniday enlisted in the 11th Michigan Infantry as Sergeant in Company A. His regiment, 1200 strong, shipped by rail to to Tennessee to engage in major battles and skirmishes under Gen. Rosecrans. January 1863 Charles was promoted to lst Lt., and was made Captain of Company A the following January. His participation in major battles included fierce fighting amid grape shot and canister at Chickamauga and Mission Ridge. His company and regiment then joined Gen. Sherman in the Georgia campaign, and fought the Rebels at Resaca, Kennesaw Mountain, and then began the successful, if infamous to the Rebels, siege of Atlanta. Sept 1864 Vhstlrd mudyrtrf out of the Union army with an honorable discharge. He sustained no in juries

It is not known if Charles shared the strong abolition beliefs of his grandparents David and Dorcas Coddington, and of the Cornells of the Progressives, but he must have known about that family heritage. But many a Northern lad got caught up in the patriotism of a national war L(there was a temporary lull in the Indian Wars), and for no other reason eagerly left the duller farm life for what seemed like the exciting life of a soldier officers in a handsome uniform.

Thus the treasured photo of ancestor Richardson's own Captain Charles Coddington in our family album in Kansas.

Richardson Coddington died February, 1892 at Union City. A Branch newspaper of 15 Mar called him a highly respected leading farmer who "has done much to improve" that part of the country in which he lived. He owned two farms at the time of his death, but recorded deeds show at one time or another he had bought and sold a total of 10 proper ties.

He lived 75 years, moving from 1817-1833 from several NY communies with his roving parents before settling in Wayne, St. Joseph and Branch counties in Michigan 1834-1892.

bank. Counterfeit money passed in Chicago. A 15 year old La. gir was lynched by masked vigilantes for plisoning the white family she served. (The family revived; the servant did not). Civilization had gaping holes even outside the wild west region.

Richardson had made out his will 1 Aug 1890 (and a codicil on Oct 22, 1891 which appears to me to be identical). It was probated 3 May 1892. Some of his real estate was sold to provide $1381.40 to pay his debts and charges. His widow Phebe J. received the remainder of the land. He designated that $500. go to each of the named children in the will:- Charles and William (sons of Eliza M.) and Beach, Ralph and Beulah, issue of Phebe J. Richardson had penned in this document (and also in the codicil), "I have already given my son Frank $800. and that is sufficient". [illegible] Richardson's other children are not remembered. Daughter Mary M. Mann of Kansas had died of course in 1889, and her sister Geneva was to live only one month after this will was made. Bertha, Kate, Ruth or Edward are mentioned . Perhaps they had died, or married and moved on far away.

Richardsons widow Phebe J. Dufus Coddington continued to live in Union City, Michigan until her death of cancer, age 79, in Apr. 1901. The Coldwater Courier described her as a pioneer resident of Union City, having resided here over 60 years. Held in high regard by those who knew her, she often proved helpfl to all who needed a friend. Rev. D.L. Holbrook officiated at her funeral which was conducted inher home.

This was the only reference I have found referring to Richardson Coddington, birthright Quaker, from 1834 when he was a youth in the first Quaker meeting in the territory of Michigan.

#

1 X REPORT Message NOV. 5, 2000 35 MIN.

Nov. is a good month for remembering.

REMEMBERING A COLONIAL STORY

by GLADYS DODD

Deut. tells us that Moses wrote, recited and taught a lengthy song to the Israelites. V. 7 of ch. 32 relates: Remember the days of old; think of the generations long ago; ask your father to recount it and your elders to tell you the tale. NEW ENG BIBLE

Thus encouraged I shall tell you a tale of long ago, a true Puritan and Quaker story, a mystery story. It took place in colonial America in the 1600's. It is about my first QUAKER ancestor — REBECCA BRIGGS CORNELL of Boston, and later Portsmouth, Rhode Island.

Like some of you here I descend from both Puritan and Quaker stock. Both religions originated in England ~~in the 1600s~~. In the 1500s a solemn group of Christians were fearful that God would punish England for it was bent on being MERRIE, MERRIE, MERRIE. They also protested certain old Catholic practices in the church, the ANGLICAN, such as kneeling to pray, and the wearing of liturgical vestments by priests. These Puritans wished to "purify" the church, so they stood to pray; their ministers wore somber black robes to their pulpits. Many other differing opinions held by their leaders led them, like Moses whom they greatly admired, to take their congregations to the Promised Land in America, to establish a new society based on the laws of Moses, a government to be controlled by Puritan clergy and members of the Church of Christ. This New England was to be the model of perfection for all the world to see and emulate. It did not remain perfect long.

Remember Rev. **ROGER WILLIAMS**? He favored the notion of FREEDOM OF CONSCIENCE, particularly his. And fair payment to Indians for their lands. It was generally believed then that KINGS held sole right to grant these wonderful lands newly discovered by EUROPEANS. Exiled, Roger made a deal with native Americans, and founded Providence, R.I. ①

Another Puritan, Rev. **THOMAS HOOKER**, differing with the religious right, left Mass. with his congregation to found the colony of CONN. He too believed in greater FREEDOM OF CONSCIENCE, especially in the matter of politics. He said that political power should rest, not with the religious right as in Boston, but with the free consent of the governed. By this he meant, that all males should be allowed to vote, not just the males with church membership. Hooker therefore is called the "Father of Am. Democracy". In those days, "democracy" was not politically correct among Mass. leaders; nor was "religious toleration" for that matter. It was believed that both were the works of the Devil. True, CONN. allowed non-church members to vote, but its Legislature nevertheless passed many strict laws, some that not even Moses had thought of, like ~~banning~~ "Do not ~~the~~ wear~~ing~~ ~~of~~ silken roses on leathern shoes" ②

Another dissident in the Bay Colony was MRS. ANNE HUTCHINSON. She and family followed their English pastor Rev. JOHN COTTON to America in 1634. Preachers HOOKER and COTTON arrived a year earlier, both in disguise in fear for their lives for displeasing the Bishop of London. - with their non-conformist views.

(OVER)

CORNELL 17th CENTURY

Footnotes:

①. Some Puritans did ante up; one of mine (MR. PHELPS) paid the Podunk Indians (their real tribal name) 4 coats for his Connecticut parcel. PARCEL,

② Not that my Puritan Jonathan Gillet minded, for as yeoman he daily stomped around in his wet, smelly cowshed. Fancy shoes may have mattered to Mr. Phelps, my ancestor who also followed Rev. Hooker to Conn. He may have minded for he was "Mr." - a gentleman who served on the Hartford jury which sentenced two couples to the gallows for being witches trafficing with the Devil!

In Boston Mr. Hutchinson became a textile merchant, his spirited wife a sometime preacher and midwife. Her radical views stirred the infant colony. Popular, she gained a following, larger even than that enjoyed by Gov. WINTHROP and that of pastors Hooker and Cotton. These, with others, oppressed Anne; for her faction succeeded one year in unseating the Governor in favor of the handsome young aristocrat MR. VANE who had taken up with Anne's views.

What inflamatory messages did Anne preach, and where? On Thursday market days she opened her home to wives for Scriptural discussions — which soon included critical discussion of the preachers' two hour sermons on Sabbath. Never sent to Oxford like her 3 brothers to study Bible, she nevertheless was well tutored by her father, a London vicar. So, insubinordinate like him, she preached CHRIST, not MOSES: FREE GRACE, not predistination of the Elect.

She believed that the indwelling HOLY SPIRIT was a safter guide in learning God's will than any Cambridge trained preacher could ever be. And she believed that personal REVELATION direct from God, such as ~~as in~~ Paul receiving his Macedonian call, was the Biblical way to guidance. She, in fact, had experienced revelation herself, such as being forewarned of bad things about to happen. She even hinted she could spiritually discern which preachers had the Truth.!

Now the Calvinist clergy taught that the BIBLE ALONE revealed God's will --well, on occasion maybe a natural circumstance like an earthquake. Only clergy schooled in the English university was sufficiently trained to interpret the Bible. Therefore "dame Anne" was a BREEDER OF HERESY!

She was already on DANGEROUS ground, for the Boston church had accepted her membership only reluctantly in the first place as her "differing opinions" were suspect from day one. Her mild-mannered husband William got voted into the church by the usual show of hands on his first try. It took a whole week of scrutiny for Anne to pass, but she finally did with Cotton's approval.

But even he failed to help her at her church trial, for Christ's Church voted to excommunicate her as a heretic. Queenly, she walked out alone, well not absolutely alone for friend Mary Dyer boldly rose from the hearing and walked with her out the door.

Few knew on that day that Mary, wife of merchant Dyer- importer of drapery and daggers, had only - 5 months earlier - been delivered of a child by popular midwife Anne Hutchinson - a defective child, a hideous monstrosity. Or that its pitiful remains had been secretly buried by permission of Rev. Cotton (who knew that ~~in~~ this society dwelt in the shadow of the fear of witchcraft when the unusual occurred). So baby Dyer was buried in the churchyard grave in the dead of night, with Rev. Cotton himself doing the spading. A few days after the two rebels walked from the church, Cotton revealed the story to the governor and others, which further raised suspicion thathese women were indeed deluded by the Devil. Only Cotton left out the part about his part with his permission and the spade.

This humiliated Mary Dyer who later became a Quaker, a religion that came to treat her more kindly; but before she went to the Boston gallows to be hanged, she went to live in R.I. with her husband William and several "normal" children.

Among Anne's opinions which got her banished from the Bay Colony was her criticism of the government, voted in, of course, by church members. Did it have to control every thing by LAWS regulating the length of hair, the price of wool and wages, and such like? The merchants admired Anne's boldness in challenging both CHURCH and CIVIL authority.

The Religious Right knew it! Heresy did breed ANARCHY! After a civil trial for sedition, Anne was EXILED, deemed a woman "unfit for society", "an instrument of the Devil", an insubordinate Jezebel not subject to Church or State, or to her own husband.

Fifty Boston business men followed her out of the colony - her merchant husband William; Mr. Dyer the importer of drapery and daggers; Mr. Coddington, the wealthiest merchant of all; and a JOHN BRIGGS remembered in court records for his "revelation." Their houses went up for sale, for their punishment deprived them of church membership, and,consequently, their right to vote. The confiscation of their weapons left them defenseless. No longer freemen, they wanted out. This Hutchinson party made tracks for R.I. where Roger Williams helped to negogiate their purchase of Aquidneck Island. The Indians surrendered that island for lots of wampum, 20 pair of hose, 10 English coats ... and two turkeys.

Thus Boston was made safe once again for TRUE BELIEVERS with the REAL TRUTH.

Now enter the CORNELLS, my English progenitors from whom my Quaker heritage stems.

In 1638 THOMAS CORNELL and his wife REBECCA BRIGGS arrived in Boston —for a brief sojourn it turned out. They easily located a house for the departing Hutchinson faction made several available. The frame behind Mr. Coddington's brick house looked good to Thomas. Its location was right (within 1/2 mile of the church) and the price was right, both distance and price being regulated by law.

Here lived the Cornells with several of their 8 children, all born ~~and baptized~~ at Essex, the only county in ENGLAND where Rev. Hooker was licensed to preach, but all baptized in the Anglican church.

Thomas Cornell himself was never likely a Puritan for his children did not have strange O.T. given names. On the other hand, my Puritans had unusual names - ADONIJAH....ZILPAH, etc. In Boston town records, Cornell is never called "our brother"; no church records show his membership. And no records exists that he ever owned a Geneva Bible, but he did own the GREAT BIBLE — so called because of its size.

Cornell may have preferred the GREAT BIBLE, although when he was 16, some of the rectors from his county helped in the preparation of the KING JAMES VERSION of 1611. The GREAT BIBLE was an earlier version (1539) authorized by another king, Henry the Eighth. Twenty years later (1560) Calvin's translation published in Geneva Switzerland became THE BIBLE cherished by Puritans, both in England and in America.

We know Widow Rebecca Cornell bequeathed her GREAT BIBLE to a daughter 9 years before her untimely death in 1673, at which time the Quaker Monthly Minutes at Portsmouth recorded: "Rebecca Cornell, widow of Thomas Cornell, was killed strangely in her own dwelling house "

And therein lies a MYSTERY!

So Cornell had bought the Boston house, a tavern, and a lot of trouble. The religious government issued him a liquour license, for beer was considered an English necessity. Tobacco smokers also congregated at the tavern to indulge the weed, but were always monitored by the constable. Tobacco was highly recommended in that day for medical use, especially for flu. Cornell would not live long enough to know that his widow Rebecca's very own pipe of tobacco would figure largely - at first - in the cause of her "mysterious" death. She smoked one after her woolen yarns were wound on the quill for the last time.

During Cornell's first winter in America the Boston harbor froze. So did the barber; his widow named their posthumous child FATHERGONE. If Puritan given names did not come from the O.T., current events offered suggestions. Rev. Cotton's son born at sea during the Atlantic crossing was named - you guessed it - SEABORN! (Persecuted Baulstone who sold his house to Cornell called his girl child PITY).

Cornell lost his liquour license because of that same hard winter. It froze the beer supply in the storage cellar. To recover his loss he double-charged for the remainder, clearly against the law to which he pled ignorance at his trial. He was fined £ 30 and given 30 days to get out of the tavern business. He chose to get out of the Bay Colony as well. (1640 He moved 60 miles over to R.I. where Rebecca's 'visionary' brother Briggs was one of the 26 patentees of Portsmouth. (1639)

Here Cornell got some land and a goat, a table venison from Indians at 2 pence a pound. He was appointed constable and carried a musket to meeting. In Portsmouth, Anne Hutchinson did not preach at Sabbath meetings in her house. Anyone could speak out as moved upon by the Spriit. This was 6 years before George Fox in England organized a similar worship -- without clergy, or church. Within a decade R.I. would become the major religious refuge for despised Quakers fleeing England.

Meanwhile the Cornells made a temporary move to Long Island 11 miles from Manhattan, as the Dutch offered maybe more religious freedom, and certainly larger land grants. A Mr. Throckmorton led 32 English families here in the 1640's, including the Cornells. Guess who was their near neighbor? None other than Anne Hutchinson, now widowed, with 7 of her 15 children still at home. And was it not REMARKABLE how she commanded respect from the Indians who often came to her home for Sabbath services? Or, so it was thought!

Enraged by Dutch slaughter, these MOHEGANS raised war whoops and tomahawks. It so happened Roger Williams was in Manhattan awaiting ship to England to secure the R.I. charter from King Charles. Eyewitness to this bloody uprising, he managed to negogiate an uneasy truce for the Dutch. The English were on their own.

Then September corn harvest came around, and so did the Mohegans. They first massacred Anne and all but ONE of her children whom they captured. Alas, ANNE'S claim to prophetic revelation had failed her! Mohegans impartially set upon others as well. Throckmorton lost his wife, Cornell has cattle - maybe more, for up in Boston Gov. Winthrop wrote in his Journal "they killed such of Mr. Throckmorton's and Mr. Cornell's family as were at home".

Those who escaped returned to RHODE ISLAND R.I. Here Mary Dyer conducted a memorial service for her massacred friend Anne Hutchinson. Mary was not yet a preaching Quaker, for Quakers had yet to come to America. 1647? [to Eng 1652; return '5?

Thomas Cornell died in 1655, owner of ~~of~~ lands many acres in 3 colonies, - [R.I., PLYMOUTH: and along Long Island Sound in New Netherland.] He was known as "Mr.", [a large landholder indeed]. Some of this land was held by the Cornells as late as the 20th century).

That ~~same year of~~ next year after ~~Cornell's death~~ Quakers from England arrived. As a persecuted people could they not also seek religious refuge in America as the English Puritans had done earlier? Alas! there was no room in ~~the~~ New England for the teachings of both Calvin and Fox.

The first ship bearing 1654 Quakers came to 1656 Boston; the 1657 second, to Manhattan. They were not welcomed, for these zealous converts of Fox generally disturbed the peace by preaching their particular Gospel loudly in public streets, even entering the established churches during worship services to denounce the clergy. [Puritan Calvinists deported them back to England.] And under peg-legged Gov. Peter Stuyvesant Dutch Calvinists beat, fined and jailed them. Then Boston went into a frenzy of whipping, cutting off ears, and boring tongues through with hot irons to silence their preaching and stop their civil disobedience. As there was no Pennsylvania then, more tolerant R.I. became the refuge for all persecuted persons holding non-conformist religious views. Soon that colony became known as a harbor for the "offscouring of the earth".

But English Quakers missionairies continued to come and some revivals attended their mission. Mary Dyer, still much addicted to personal 1652 revelation, went to England to learn more. Remember the aristocratic MR. VANE, a governor of the Bay Colony in Anne's day? Now Sir Harry, he introduced Mary to George Fox [whose wife Margaret Fell encouraged her to take up Quaker leadership] who encouraged her to preach, and this she did, both in London and back home in the colonies when 1657 she returned as a Quaker by convincement. She determined to suffer with the people of God, and did that too.

The Court of Mass. twice sentenced Mary to execution. Standing on the gallows platform at Boston Commons between 2 Quaker men swinging from their ropes, she escaped the first sentence in a niche of time for her family succeeded in getting the governor's reprieve. Cut down from the noose, she was told to get out and not return, stay in R.I

Defying the expulsion order, she came back to minister to suffering Quakers in the Boston jail. Imprisoned herself she was ordered back to the gallows from which she was ushered into the presence of God. for good. She told them, "I came in obedience to the will of God . . . and in His will I abide faithful to death". The Quaker Monthly Meeting at Portsmouth noted:- June, 1660:- Mary Dyer, wife of William was put to death [in the town of Boston] with cruel hand as the martyrs were [in Queen Mary's time (that's BLOODY MARY).] [She was 49. Three hundred years later Boston raised a monument to her bravery]

When King Charles learned of Mary's ~~death~~ execution (from his accountant who happened to be RI's Quaker Coddington's father-in-law), he demanded that all Quakers henceforth be returned to England for trial. Thus, Mary Dyer was the only Quaker woman hanged in America.

13 years later those same Quaker Minutes of Portsmouth, R.I. recorded another death . . . that of REBECCA CORNELL, widow, killed strangely. It appears that relgion was not the cause here; quite the opposite.

When did Rebecca become a convinced Quaker, Was it during one of the spiritual awakenings of revivalist, Burnyeat in 1665, or again in the 1670's when he accompanied George Fox to R.I. on his colonial tour to organize a simple ecclesiastical government for American Quakers ~~frmmx~~ far from London leadership? [When Fox came to R.I. he was entertained at Coddington's home but he also preached in a Providence R.I. barn.] ~~Here~~

Here, Roger Williams challenged Fox to a debate on Quaker issues, for while Roger may loved Indians, he not like Quakers very much.

In 14 propositions Roger hope to show that Quakers were Scripturally wrong. Fox himself left for England leaving 3 missionairies to debate Roger for 3 days, on such issues as Quaker rejection of Baptism and Communion; and, for their practice of silent meetings, quaking and personal revelation, the use of THEE AND THOU, and women ministers. And, oh yes, the length of Quaker hair - too long for males and too short for females! What had happend to Roger William's alleged beliefs in FREEDOM OF CONSCIENCE!!!

But back to REBECCA CORNELL in Rhode Island. In July/JLY/AUG 1673 the year Fox went back to Eng., Feb. she was found dead on the floor in her private room by grandchildren, her clothes and bedding burned, her body scorched. A coroner's ~~jury~~ inquest ruled "Death by accident by fire'. She was laid to rest in the family burial plot on the farm. But not for long! Quaker records indicate that she was 'twice viewed, digged up and buried again'. Th~~e~~ second viewing verdict:- 'Death by fire and wound.' A MYSTERY here!! Gossip flew!!

Then prominent citizen JOHN BRIGGS had a revelation! The Judicial History of R.I. gives us the details [gleaned from old court records]:— It seems John 4 days after his sister's Rebecca death was awakened in the night to behold a bright light, and standing beside his bed a woman. In fright he cried out, "In the name of God, what art thou"? The apparition answered "I am your sister Cornell. See how I am burnt with fire"? This spectral vision added fuel to the town's suspicion.

Thomas Cornell, Jr., an elected representative was arrested for the murder of his mother. Shackled in chains in the very prison he had been commissioned to build in Newport and to collect taxes ~~for its support~~ to fund the project, Thomas Jr. awaited trial. The Judicial History cites more details from that trial: — It seems that on Rebecca's final winter day, Thomas Jr. had visited his mother in her room for 1 1/2 hours ALONE, and leaving her there, wound half a quill of yearn in another room until called to a supper of salt mackeral. The hired man Henry noted Rebecca's unusual absence at table and upon asking why was told she declined mackeral because it made her thirsty at night, NEWS to Henry for she had always come to supper when that fish was the table fare. Would she like some boiled milk then? That's when the children found her dead of fire, it was first believed, set by Indians breaking through her private door. Then blame~~s~~ was laid to the COAL of fire from her PIPE OF TOBACCO. More testimony at the trial revealed that all was not going well at the Cornell homestead which had been already willed to Jr. as eldest son to care for his widowed mother. Had she not been neglected, treated with indignity, so that she had threatened to move come spring to her Plymouth son's home. [Sam]. And did not Thomas Jr. owe her money?

Convicted, this son Thomas was sentenced to be hanged in May. His last request was to be buried beside his mother, not beneath the gallows as the custom was. The General Assembly of Quaker Gov. Easton denied that simple request, but it would allow his body to be interred on his own land within 20' of the public road, as a WARNING to passersby enroute from Portsmouth to Newport. There is no~~t~~ evidence that this was done. But Court Records do show that the Assembly voted the~~e~~ executioner R. 4 pounds for executing Thomas Cornell Jr. His widow Sarah bore Cornell's posthumous child; she named her INNOCENT!!! Even that did not put things to rest however, for 2 years later Sarah herself was tried for aiding in Rebecca's murder, or at least consenting to it. She was acquitted.

It remained for JOHN CORNELL over in Plymouth, seventh child of Rebecca's, to handle his sister-in-law Sarah's estate - what was~~t~~ left of it after Thomas Jr.'s debts had been properly paid.

I am descended from this JOHN CORNELL, the progenitor of my Quaker lineage. 6 or 7 generations of these Quakers lived the quiet life of strict Quaker tradition in N.Y., until my branch finally migrated to Michigan Territory to a Quaker settlement of the HICKSITE faction of Abolitionists only to disappear from Quaker records just before the Civil War. And for good reason! Later History shows they fell into heresy, with some becoming local leaders of a RACIALLY-MIXED an OCCULT group into SEANCES and TABLE-RAPPINGS! "Spiritualists" So I will leave them there in Battle Creek in 1860, with SOJOURNER TRUTH who once belonged to a kind Quaker, who, nevertheless, was a slave master. SOJOURNER TRUTH, freed, became a fiery Methodist preacher, but she always wore the Quaker garb in her mnay travels. But that's ANOTHER STORY! — to include an earlier link of my Coddington-Cornell ancestors to SOJOURNER TRUTH in NEW PALTZ where both dwelt — where my English school [redacted] teacher taught 40 years pupils in the Dutch language — where the slave girl was not permitted to go.

PALTZ, N.Y. 35.. min.

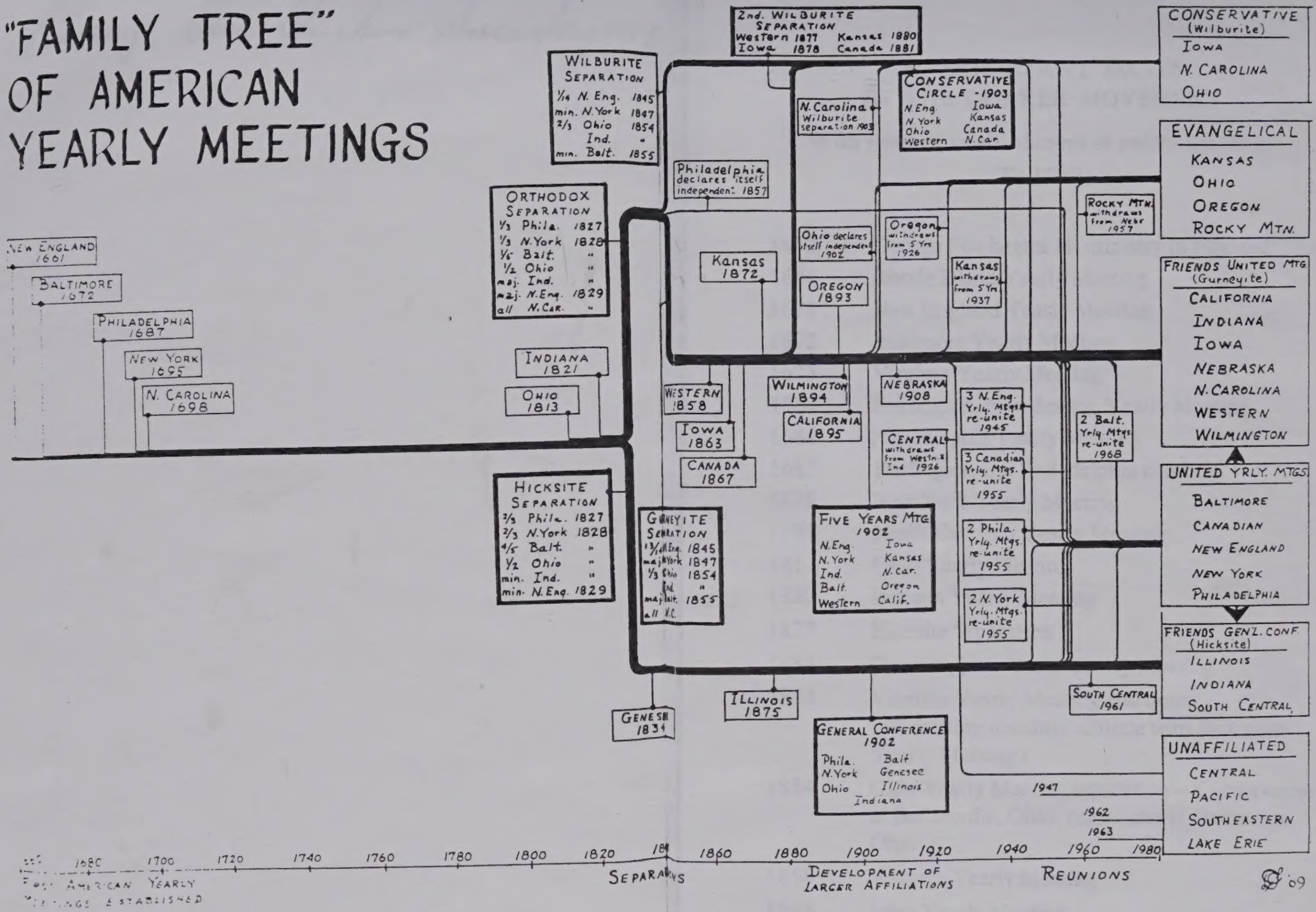
This COLONIAL CHAPTER is done. And so am I! Can anything be learned from this story? Is anything relevant to our day? Oh, I think so! THINK. The Tale of Long ago just may offer something to THINK about, as 10 or more issues relevant to our times have been raised here.

# # #

(REL: Source of authority - Bible or revelation? The right Bible, and the real Truth. Religious toleration and persecution. Power of the religious establishment. Use and misuse of Tradition. Heresy (occult). POL: Democracy, for whom? Excessive govt regulation. Capital punishment. Freedoms of speech (conscience), to bear arms (gun control), of

NEW ENG. - CORNELLS - R.I.

"FAMILY TREE" OF AMERICAN YEARLY MEETINGS


NEW ENGLAND 1661
BALTIMORE 1672
PHILADELPHIA 1687
NEW YORK 1695
N. CAROLINA 1698
OHIO 1813
INDIANA 1821
ORTHODOX SEPARATION
1/3 Phila. 1827
1/3 N.York 1828
1/5 Balt. "
1/2 Ohio "
maj. Ind. "
maj. N.Eng. 1829
all N.Car. "
HICKSITE SEPARATION
2/3 Phila. 1827
2/3 N.York 1828
4/5 Balt. "
1/2 Ohio "
min. Ind. "
min. N.Eng. 1829
WILBURITE SEPARATION
1/4 N. Eng. 1845
min. N.York 1847
2/3 Ohio 1854
Ind. "
min. Balt. 1855
GURNEYITE SEPARATION
13/14 N.Eng. 1845
maj. N.York 1847
1/3 Ohio 1854
Ind. "
maj. Balt. 1855
all N.C.
GENESEE 1834
Philadelphia declares itself independent 1857
2nd. WILBURITE SEPARATION
Western 1877 Kansas 1880
Iowa 1878 Canada 1881
WESTERN 1858
IOWA 1863
CANADA 1867
Kansas 1872
ILLINOIS 1875
OREGON 1893
WILMINGTON 1894
CALIFORNIA 1895
N. Carolina Wilburite separation 1903
CONSERVATIVE CIRCLE - 1903
N.Eng. Iowa
N.York Kansas
Ohio Canada
Western N.Car.
Ohio declares itself independent 1902
FIVE YEARS MTG 1902
N.Eng. Iowa
N.York Kansas
Ind. N.Car.
Balt. Oregon
Western Calif.
GENERAL CONFERENCE 1902
Phila. Balt
N.York Genesee
Ohio Illinois
Indiana
NEBRASKA 1908
Oregon withdraws from 5 Yrs 1926
CENTRAL withdraws from Westn & Ind 1926
Kansas withdraws from 5 Yrs 1937
3 N. Eng. Yrly. Mtgs re-unite 1945
3 Canadian Yrly. Mtgs. re-unite 1955
2 Phila. Yrly. Mtgs. re-unite 1955
2 N. York Yrly. Mtgs. re-unite 1955
ROCKY MTN. withdraws from Nebr 1957
SOUTH CENTRAL 1961
2 Balt. Yrly. Mtgs. re-unite 1968
1947
1962
1963
CONSERVATIVE (Wilburite)
IOWA
N. CAROLINA
OHIO
EVANGELICAL
KANSAS
OHIO
OREGON
ROCKY MTN.
FRIENDS UNITED MTG (Gurneyite)
CALIFORNIA
INDIANA
IOWA
NEBRASKA
N. CAROLINA
WESTERN
WILMINGTON
UNITED YRLY. MTGS.
BALTIMORE
CANADIAN
NEW ENGLAND
NEW YORK
PHILADELPHIA
FRIENDS GEN'L. CONF. (Hicksite)
ILLINOIS
INDIANA
SOUTH CENTRAL
UNAFFILIATED
CENTRAL
PACIFIC
SOUTHEASTERN
LAKE ERIE
1660
1680
1700
1720
1740
1760
1780
1800
1820
1840
1860
1880
1900
1920
1940
1960
1980
FIRST AMERICAN YEARLY MEETINGS ESTABLISHED
SEPARATIONS
DEVELOPMENT OF LARGER AFFILIATIONS
REUNIONS
'69

Reproduced from *Quakers on the Ame Frontier* (1969), by Errol T. Elliott.
Courtesy of Friends United Press

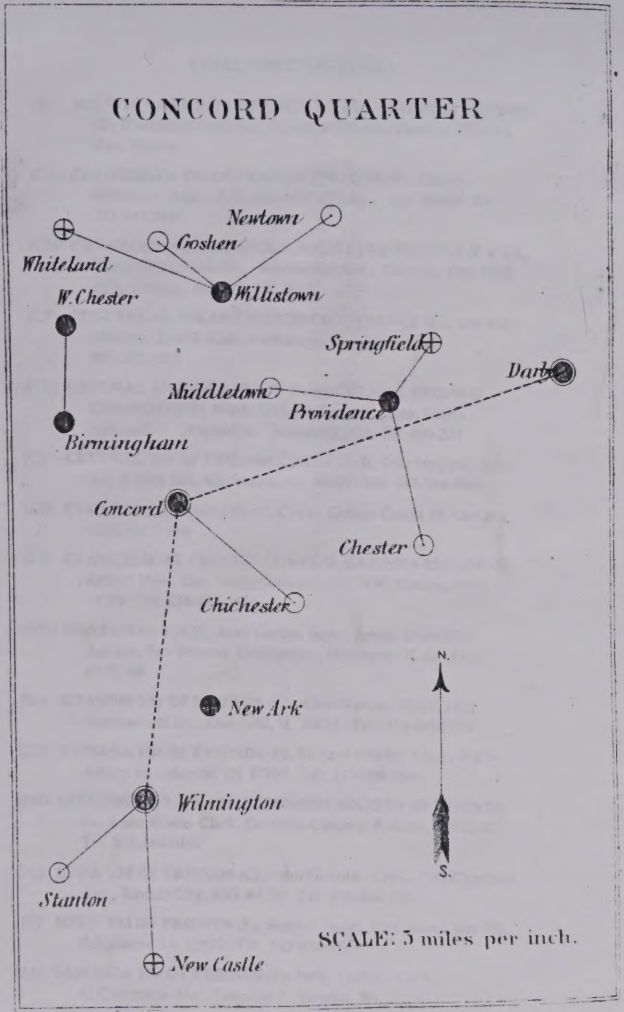
E.T. Berry, Our Quaker Ancestors 1987

A. IMPORTANT DATES IN THE QUAKER MOVEMENT

With years of establishment of yearly meetings

(To 1900)

1647	George Fox begins his ministry in England
1661	Rhode Island Yearly Meeting
1671	New England Yearly Meeting
1672	Baltimore Yearly Meeting
1673	Virginia Yearly Meeting
1681	Burlington, New Jersey, Yearly Meeting
1681	Philadelphia Yearly Meeting
1685	Burlington and Philadelphia combine
1695	New York Yearly Meeting
1698	North Carolina Yearly Meeting
1812	Ohio Yearly Meeting
1820	Indiana Yearly Meeting
1827	Hicksite Separation
1834	Genesee, New York, Yearly Meeting
1844	Virginia Yearly Meeting laid down (all existing meetings affiliate with Baltimore Yearly Meeting)
1854	Ohio Yearly Meeting separation—Conservative at Barnesville, Ohio; remainder at Damascus, Ohio
1858	Western Yearly Meeting
1863	Iowa Yearly Meeting
1866-67	Canada Yearly Meeting
1872	Kansas Yearly Meeting


CONCORD QUARTER
Newtown
Goshen
Whiteland
Willistown
W. Chester
Springfield
Darby
Middletown
Providence
Birmingham
Concord
Chester
Chichester
N.
New Ark
Wilmington
S.
Stanton
SCALE: 5 miles per inch.
New Castle

From Ezra Michener's *Retrospect of Early Quakerism* (Phila., 1860)

G. PRESENT-DAY YEARLY MEETINGS

From FWCC 1985-1986 Friends Directory
(Friends World Committee for Consultation)

KEY TO MEETINGS OF THE AMERICAS AND THEIR AFFILIATIONS

AFFILIATIONS OF YEARLY MEETINGS

C **CONSERVATIVE**, three yearly meetings. Unprogrammed worship. No appointed pastors or paid staff.

E **EVANGELICAL FRIENDS ALLIANCE**, four yearly meetings especially concerned for church growth and Christian mission. Programmed worship. Appointed pastors in all meetings or churches.

F **FRIENDS UNITED MEETING**, yearly meetings in North America, and in the Caribbean and Africa. Most local meetings use programmed worship and appointed pastoral leadership.

G **FRIENDS GENERAL CONFERENCE**, includes eleven yearly meetings in North America. Five of these are also affiliated with FUM. Most local meetings use unprogrammed worship, without appointed pastors.

I **"INDEPENDENT"**, a yearly meeting which has adopted none of the affiliations described above. Practices in worship and leadership vary.

MEETINGS WITH NO YEARLY MEETING AFFILIATION

UN Local Meeting with no formal link to a Yearly Meeting

FG Meeting for Worship which reports to Friends General Conference

FW Meeting for Worship which reports to Friends World Committee for Consultation

YEARLY MEETINGS

(in USA unless otherwise indicated)

Note: The initial to the left indicates the YM designation used in the text of the *Directory*.

(AL) **ALASKA YM OF FRIENDS CHURCH (I)**, Walter E. Outwater, Supt., Box 687, Kotzebue, AK 99752 Tel: 907-442-3906

(B) **BALTIMORE YM OF FRIENDS (F & G)**, Thomas H. Jeavons, Ex. Sec., 17100 Quaker Lane, Sandy Spring, MD 20860 Tel: 301-774-7663

(BV) **BOLIVIA NATIONAL CHURCH OF EVANGELICAL FRIENDS (I)**, Humberto Gutierrez, Correo 8385, Max Paredes #776, La Paz, Bolivia

(CA) **CALIFORNIA YM OF FRIENDS CHURCH (F)**, Charles Mylander, Supt., P.O. Box 1607, Whittier, CA 90609 Tel: 213-947-2883

(CN) **CANADIAN YM, RELIGIOUS SOCIETY OF FRIENDS (F & G)**, Frank Miles, Gen. Sec., 60 Lowther Ave., Toronto, Ont. M5R 1C7, Canada Tel: 416-922-2632

(CF) **CENTRAL ALASKAN FRIENDS CONFERENCE (G)**, c/o Mike Monroe, 5240 E 42nd, Anchorage, AK 99507 Tel: 907-333-2015

(CB) **CENTRAL AMERICA YM OF EVANGELICAL FRIENDS CHURCHES (I)**, Mario Rolando Lopez Espana, Supt., Apartado 8, Chiquimula, Guatemala, CA Tel: 420-229

(C) **CENTRAL YM OF FRIENDS CHURCH (I)**, Ollie McCune, Supt., Rte. 1, Box 226, Alexandria, IN 46001 Tel: 317-724-7083

(CB) **CUBA YM (F)**, Ernesto Gurri, Clerk, Calixto Garcia 69, Gibrara, Holguin, Cuba

(EF) **EVANGELICAL FRIENDS CHURCH, EASTERN REGION (E)**, Robert Hess, Gen. Supt., 1201 30th St., NW, Canton, OH 44709 Tel: 216-493-1660

(HN) **HONDURAS YM (I)**, Juan Garcia, Supt., Iglesia Evangelica Amigos, San Marcos, Ocotepeque, Honduras, C.A. Tel: 62-02-86

(IL) **ILLINOIS YM OF FRIENDS (G)**, Alice Walton, Clerk, 1421 Northwoods Dr., Deerfield, IL 60015 Tel: 312-945-1774

(IN) **INDIANA YM OF FRIENDS (F)**, Richard Newby, Clerk, 418 W Adams St., Muncie, IN 47305 Tel: 317-288-5680

(IM) **INTERMOUNTAIN YM, RELIGIOUS SOCIETY OF FRIENDS (I)**, Anne White, Clerk, Sunshine Canyon, Boulder, CO 80302 Tel: 303-444-0169

(IC) **IOWA YM OF FRIENDS (C)**, John Griffith, Clerk, 5745 Charlotte Ave., Kansas City, MO 64110 Tel: 816-444-2543

(IF) **IOWA YM OF FRIENDS (F)**, Stephen Main, Gen. Supt., Box 703, Oskaloosa, IA 52577 Tel: 515-673-9717

(JA) **JAMAICA YM OF FRIENDS (F)**, Nelly Malloy, Clerk, 11 Caledonia Ave., Kingston 8, Jamaica, WI

(LE) **LAKE ERIE YM, RELIGIOUS SOCIETY OF FRIENDS (G)**, Isabel N. Bliss, Clerk, 7700 Clark's Lake Rd., Chelsea, MI 48118 Tel: 313-475-9976

(MA) **MID-AMERICA YM OF FRIENDS (E)**, Maurice A. Roberts, Supt., 2018 Maple, Wichita, KS 67213 Tel: 316-267-0391

(NB) **NEBRASKA YM OF FRIENDS (F)**, Kay Mesner, Clerk, Rte. 1, Box 65, Central City, NE 68826 Tel: 308-946-3669

(NE) **NEW ENGLAND YM OF FRIENDS (F & G)**, Thomas Ewell, Fld. Sec., P.O. Box 2432, S Portland, ME 04106 Tel: 207-799-6320

(NY) **NEW YORK YM, RELIGIOUS SOCIETY OF FRIENDS (F & G)**, Joseph A. Vlaskamp, Gen. Sec., 15 Rutherford Place, New York, NY 10003 Tel: 212-673-5750

(NC) **NORTH CAROLINA YM OF FRIENDS (C)**, Louise B. Wilson, Clerk, 113 Pinewood Rd., Virginia Beach, VA 23451 Tel: 804-428-7853

(NF) **NORTH CAROLINA YM, RELIGIOUS SOCIETY OF FRIENDS (F)**, Billy M. Britt, Supt., 903 New Garden Rd., Greensboro, NC 27410 Tel: 919-292-6957

(NP) **NORTH PACIFIC YM (I)**, Barbara Janoe, Clerk, Rte. 1, Box 403, Terrebonne, OR 97760 Tel: 503-584-5854

(N) **NORTHERN YM (G)**, Perry-O Sliwa, RR 2, Box 104, Decorah, IA 52101 Tel: 319-382-3922

(NW) **NORTHWEST YM OF FRIENDS CHURCH (E)**, Jack L. Willcuts, Gen. Supt., P.O. Box 190, Newberg, OR 97132 Tel: 503-538-9419

(OV) **OHIO VALLEY YM (G)**, Barbara Hill, Clerk, 6921 Stonington Rd., Cincinnati, OH 45230 Tel: 513-232-5348

(OC) **OHIO YM OF FRIENDS (C)**, William L. Cope, Clerk, 44550 State Rt. 517, Columbiana, OH 44408 Tel: 216-457-2949

(PA) **PACIFIC YM, RELIGIOUS SOCIETY OF FRIENDS (I)**, Robert S. Vogel, Clerk, 1678 Casitas Ave., Pasadena, CA 91103 Tel: 707-538-3159

(PE) **PERUVIAN FRIENDS NATIONAL CHURCH (I)**, Ignacio Mamani, Supt, Giron San Sebastian #205 & #207, Ylave, Peru

(PH) **PHILADELPHIA YM, RELIGIOUS SOCIETY OF FRIENDS (G)**, Samuel D. Caldwell, Gen. Sec., 1515 Cherry St., Philadelphia, PA 19102 Tel: 215-241-7210

YEARLY MEETINGS (cont.)

(R) **ROCKY MOUNTAIN YM OF FRIENDS CHURCH (E),** Jack C.
Rea, Gen. Sup., 29 N Garland Ave., Colorado Springs, CO
80909 Tel: 303-636-2729

(SC) **SOUTH CENTRAL YM OF FRIENDS (G),** Yvonne Boeger, Clerk,
3701 Garnet St., Houston, TX 77005 Tel: 713-664-8467

(SE) **SOUTHEASTERN YM, RELIGIOUS SOCIETY OF FRIENDS**
(F & G), Gene E. Beardsley, Sec., Rt. 3, Box 108F, Gainesville,
FL 32606 Tel: 904-462-3201

(SA) **SOUTHERN APPALACHIAN YM & ASSOCIATION (G),** Beth
Stafford, Clerk, 3135 Long Blvd., Nashville, TN 37203
Tel: 615-292-2494

(W) **WESTERN YM OF FRIENDS CHURCH (F),** Robert E. Garris,
Gen. Supt., 8 Michael Dr., Plainfield, IN 46168
Tel: 317-839-2789

(WL) **WILMINGTON YM, RELIGIOUS SOCIETY OF FRIENDS (F),**
Robert E. Beck, Ex. Sec., Wilmington College, Box 1194,
Wilmington, OH 45177 Tel: 513-382-2491

Date and location of annual sessions are provided in the *Calendar of Yearly Meetings* published each year in January by the World Office of FWCC. Copies of this *Calendar* are free on request by sending a self-addressed, stamped envelope to any office of Friends World Committee for Consultation.

NOTES

1. Janet Whitney, "The Apprenticeship of George Fox," *Journal of the Friends Historical Society* 51 (1965):434.
2. Stephen B. Weeks, *Southern Quakers and Slavery,* Johns Hopkins University Studies in Historical and Political Science, no. 15 (Baltimore, 1896).
3. Walter Lee Sheppard, Jr., comp. and ed., *Passengers and Ships Prior To 1684* (Baltimore: Genealogical Publishing Co., 1970), vol. I, *Penn's Colony*; George E. McCracken, *The Welcome Claimants Proved, Disproved and Doubtful* (Baltimore: Genealogical Publishing Co., 1970), vol. II, *Penn's Colony.*
4. Arnold Lloyd, *Quaker Social History, 1669-1738* (London: Longmans, Green and Co., 1948), p. 2.
5. Ibid., pp. 1-2.
6. *Hopewell Friends History, 1734-1934, Frederick County, Virginia* (Joint Committee of Hopewell Friends, 1936; reprint, Baltimore: Genealogical Publishing Co., 1975).
7. Weeks, *Southern Quakers and Slavery,* pp. 246-47.
8. James L. Burke and Donald E. Bensch, *Mount Pleasant and the Early Quakers of Ohio* (Columbus, Ohio: The Ohio Historical Society, 1975).
9. Elizabeth H. Moger, "Records of New York Yearly Meeting of The Society of Friends and the Haviland Records Room, New York City," *Tree Talks* (Publication of the Central New York Genealogical Society) 25, no. 1 (1985):3.
10. Ibid., pp. 3-4.
11. Edward H. Milligan and Malcolm J. Thomas, *My Ancestors Were Quakers: How Can I Find More About Them?* (London: The Society of Genealogists, 1983).
12. Olive C. Goodbody, *Guide to Irish Quaker Records, 1654-1860* (Dublin: Stationery Office, 1967).

Berry, E.T. Our Qk. Ancestors

Meetings

Indulged Meeting. A meeting for worship only. Set up by a monthly meeting when a preparative meeting was impractical.

Men's and Women's Meetings. In the early years, separate meetings for business were held at the same location. Meetings for worship were held in the same room, men sitting on one side of the room, women on the other. Women's meetings were concerned only with the affairs of women in the meeting and records were kept of each meeting. In matters of discipline, and occasionally at other times, the two clerks would both sign the minute records. Matters of interest to both men and women were handled by small committees from each meeting, since they met at the same time and location but in separate rooms. Representatives, in pairs, could be sent to the other meeting when necessary. About 1880 separate men's and women's meetings began to disappear.

Monthly Meeting. The main, and genealogically important, unit of the Society of Friends. Membership included members from all the indulged and preparative meetings under the jurisdiction of the monthly meeting. All registers of the subordinate meetings, and all business minutes, were kept by the monthly meeting. Final decisions in all matters were made in the monthly meeting. All members within its jurisdiction were expected to attend the business meetings.

Particular Meeting. May have several meanings. It could be a worship meeting under a monthly meeting. Occasionally, it was a meeting of ministering Friends (especially in the early years), or it could distinguish a monthly from a quarterly meeting of the same name.

Preparative Meeting. Officially authorized by Philadelphia Yearly Meeting in 1698. As the term was originally used, it

indicated a committee appointed by the monthly meeting for the "preparation" of an agenda to be presented to the monthly meeting for action. When a meeting for worship was permitted, but not officially set-up as a monthly meeting, a committee was appointed to "oversee" the affairs of the meeting for worship. Complaints or business matters were first given to this committee for preparation in proper form and, later, presentation to the monthly meeting. Later, the entire meeting was included in the term "preparative," not just the committee. The preparative meetings kept records, and their actions were subject to the decisions of the appropriate monthly meeting; in addition, the minutes of preparative meetings had to be approved by that monthly meeting.

Quarterly Meeting. Business meetings composed of one or more monthly meetings. Early, monthly meetings sometimes called every third meeting a "quarterly" meeting. Later, several monthly meetings united at the time of the third meeting. Duties of the quarterly meeting were: to set-up new monthly meetings; to combine meetings when necessary; to consider matters brought to them from monthly meetings; to give advice and admonition for the general good of the entire membership.

Worship, Meeting for. These meetings were usually held on First-days, and sometimes one was held during the week. No preacher or leader was used, as the oral ministry of any member could be given. Sometimes the entire meeting was held in a silent communion of worship and the waiting upon God for the leading of His Spirit.

Yearly Meeting. Business meetings composed of several quarterly meetings. The entire membership was supposed to attend. Prominent members of the several meetings usually did attend, although they were not elected nor were they delegates to the yearly meeting. However, certain members of quarterly and monthly meetings were designated to attend in order to facilitate the business of their respective meetings.

Memorial. A written tribute to commemorate the name of an outstanding member who had recently died. Prepared by the Overseers, by individuals, or by a designated committee. As listed in Friends' records, memorials are a collection of these tributes and are sometimes found in published form.

Minister. Both men and women in the early years were recognized and recorded by special action of the monthly and quarterly meetings as "having a gift for the ministry." A Friends minister had the same legal status as ordained ministers of other denominations.

Overseers. Two or more men or women appointed by each monthly meeting to have pastoral care of the members. They reported to the monthly meeting. At times, they met with the ministers and elders; any records kept by the Overseers are found with records of the ministers and elders.

Removal. A certificate, or a record, of persons who moved to the jurisdiction of another meeting. The certificate stated that the person or family in question was in good standing with the meeting issuing the certificate.

Set-Off. Term used when a new meeting is formed from the division of another meeting.

Set-Up. Term used when a new meeting was established by a superior meeting, e.g. when a quarterly meeting established a new monthly meeting, or a yearly meeting set up a new quarterly meeting.

Testimony. A belief or conviction of Friends in general, and the promotion of that belief or conviction.

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A history of the Society of Friends and its beliefs since George Fox began the movement.

Bronner, Edwin B. *William Penn's Holy Experiment: The Founders of Pennsylvania 1681-1701.* New York: Temple University Publications, Columbia University Press, 1962.

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The early history of Baltimore Yearly Meeting, particularly the Chesapeake Bay area.

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Issued in six parts, plus an index volume, this includes records copied by Heiss, together with material found since Hinshaw's work.

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Hill, Thomas C. "Quaker Meetings in Southwest Ohio." Cincinnati, 1986. Typescript.

The Quaker meetings listed in this catalogue include meetings under Wilmington Yearly and Ohio Valley Yearly Meetings. The list is on file in the Quaker Collection, Haverford College, Haverford, Pennsylvania, and at the Friends Historical Library, Swarthmore College, Swarthmore, Pennsylvania. It may also be found in the Quaker libraries at Wilmington and Malone Colleges in Ohio.

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———. *Guide to Research in Quaker Records in the Midwest.* Indianapolis: John Woolman Press, 1962.

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PA.

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Welcome Society of Pennsylvania. *Penn's Colony: Genealogical and Historical Materials Relating to the Settlement of Pennsylvania.* 2 vols. Baltimore: Genealogical Publishing Co., 1970.

Volume I, ed. Walter Lee Sheppard, Jr., lists passengers and ships prior to 1684, and Volume II, by George E. McCracken, has information about the claimants of the Welcome *and discusses those who have been "proved, disproved and doubtful."*

White, Miles Jr. *Early Quaker Records in Virginia.* 1902-03. Reprint. Baltimore: Genealogical Publishing Co., 1979.

Birth, death, and marriage records of Nansemond and Isle of Wight counties, beginning in 1673.

eral public, and the Quaker microfilm is available to library visitors. In the summer the library is open weekdays at different hours; during the winter it is closed on Mondays but is open Tuesday through Saturday.

New England Quaker Research Library, Librarian,
P.O. Box 655, North Amherst, Massachusetts 01059

This library is located in the Mt. Toby Friends Meeting House, Leverett, Massachusetts, on State Route 63, about four miles north of North Amherst. The holdings consist mainly of books and pamphlets, 2,800 of which have been classified; about 3,000 more await classification. The library is open when the meetinghouse is being used or by appointment with the librarian.

Quaker Collection, Friends University Library,
2100 University Avenue, Wichita, Kansas 67213

The Quaker Collection of Friends University Library in Wichita has extensive holdings of Quaker material. The archives of Kansas Yearly Meeting (now Mid-America Yearly Meeting), 1872 to the present, as well as the archives of the Kansas Yearly Meeting—Conservative, 1879-1929, are a part of the collection. Some of the Kansas Yearly Meeting records date from the 1860s for meetings set up by Indiana Yearly Meeting. The Kansas Yearly Meeting includes meeting records from Alaska, Nebraska, Missouri, Oklahoma, Colorado, and Texas. Not included are meeting records from Arkansas.

The library also has volumes of abstracts taken from the unpublished Hinshaw collection at Swarthmore, as well as Indiana abstracts prepared by Willard Heiss. In addition to these resources, there are books on the Quaker migration to America; biographies; burial and cemetery records for Indiana, Iowa, Kansas, North Carolina, and Ohio; genealogies; histories of specific geographical areas through which Quakers traveled; accounts of the yearly, quarterly, and monthly meetings; cemetery records of the area, along with memorials; and yearly meeting minutes and monthly meeting records for each area covered. There are marriage records in abstract form, in Quaker periodicals and in some published volumes. The memorials of ministers and prominent Friends are in yearly meeting minutes, in archive files, and in published form covering Baltimore, the Philadelphia, New Jersey, and New York areas, New England, Ohio, and Kansas. Some obituaries are available which have been taken from published Quaker periodicals. Along with a group of miscellaneous sources, there are also some published sources from Great Britain.

The Quaker Collection is open when the main library of the University is open and is closed during school breaks. An appointment should be made in advance if you are from out of town, as researchers are assisted by members of a volunteer staff who are not always available.

Quaker Collection, Wilcox Library,
William Penn College,
North Market Street, Oskaloosa, Iowa 52577

The Quaker Collection of William Penn College contains several family histories, some of which cover early Quaker immigrants from the Eastern and Southern Seaboard. Included in the library's holdings are the William Wade Hinshaw volumes, Willard Heiss's Indiana books, and some Miami Valley of Ohio records—transcribed and in published form. All of the foregoing should be considered as secondary source material.

Monthly meeting records for the Iowa Yearly Meeting (Friends United Meeting) are located at the Yearly Meeting Office. There is a charge for opening the record vault in addition to an hourly charge for searching by the archivist. The records are not complete, as some local meetings have retained their records. The yearly meeting address is listed in Appendix G.

Berry, E.T. Our Qk. Ancestors 1987

E. ABBREVIATIONS

(Corresponds with those used in Hinshaw's *Encyclopedia*)

b	born
bur	buried
cert	certificate
ch	child, children
co	chosen overseer(s)
com	complained, complained of
con	condemned
d	died
dec	deceased
dis	disowned, disowned for
dt	daughter(s)
fam	family
form	formerly
gc	granted certificate
gct	granted certificate to
gl	granted letter
h	husband
jas	joined another society
ltm	liberated to marry, left at liberty to marry
m	marry, married, marrying, marriage
mbr	member
mbrp	membership
mcd	married contrary to discipline
MH	meeting house
MM	monthly meeting

mos	married out of society
mou	married out of unity
mtg	meeting
prc	produced a certificate
prcf	produced a certificate from
QM	quarterly meeting
rec	receive, received
recrq	received by request
relfc	released from care for
relrq	released by request
rem	remove, removed
rm	reported married
rmt	reported married to
roc	received on certificate
rocf	received on certificate from
rol	received on letter
rolf	received on letter from
rpd	reported
rq	request, requests, requested
rqc	requested certificate
rqct	requested certificate to
rqcuc	requested to come under care (of mtg)
rst	reinstate, reinstated
s	son(s)
uc	under care (of mtg)
w	wife
YM	yearly meeting

at each library are overwhelming, but the arrangement is strange to Americans and the method of cataloguing difficult to learn rapidly. And in spite of our common language, there are some differences in nomenclature. If you have perhaps a month to spend in Great Britain, working each day at one of these locations, you will make progress. However, with limited time, you may find that the particular record you need is still in a record office in Cardiff, Wales; or you have traveled to York and the register book you need is in North Allerton. The records are probably there (that is the frustrating part of it all), but you are not in the right place for the one you need and do not have time to get to the right place! At the Public Record Office in London the Register of Births for the years 1850-55 was missing from the shelf. No one seemed to know where it could be. This is not meant to discourage you, but "to be forewarned is to be forearmed!"

CHAPTER XI

OTHER NON-QUAKER SOURCES FOR RECORDS

There is considerable disagreement among Friends libraries about whether Quaker records have been microfilmed. In many cases, individual Quaker repositories have permitted films to be made, but some locations have not permitted this filming to be done. It is therefore necessary to check each repository. (See Chapter VIII for listings of official repositories and a general description of the holdings of each.)

There is one major non-Quaker repository in the United States with a large microfilm collection of Quaker records. This repository is accessible to almost everyone. The Church of Jesus Christ of Latter-day Saints has a large genealogical library in Salt Lake City, Utah. Its branch libraries are located in cities across the country and are listed in the yellow pages of your telephone directory under the "church" listing.

The LDS began a microfilming project in the 1950s which has included many of the monthly meeting records referred to in Chapter VIII. At each branch you will find the Genealogical Library Catalogue (GLC) index on microfiche. This index lists the microfilms which can be ordered and used by you at the branch library. The Quaker records in the GLC index are listed under the heading "Society of Friends." Under that subject heading the listings are arranged by the name of the monthly meeting, then by localities covered by that particular meeting.

The years covered by the microfilm for each meeting are listed, so you will be able to order records for just the time period needed in your search. There is a charge to order each reel of film, and it would be well to plan very carefully before ordering. Usually it takes four to six weeks for film to be delivered to the branch for your use at that library.

The following is a list of the major collections of meeting records filmed by the LDS and available on microfilm through the branch library in your locality, and the locations where these records were filmed:

1. Delaware, Maryland, New Jersey, and Pennsylvania meeting records (Hicksite) under the Philadelphia and Baltimore Yearly Meetings, filmed at Friends Historical Library, Swarthmore College, Swarthmore, Pennsylvania. Also, on seventy-three reels of film is the William Wade Hinshaw Unpublished Index (original at Swarthmore). These are also Hicksite records.

2. Delaware, New Jersey, and Pennsylvania meeting records (Orthodox) under the Philadelphia Yearly Meeting. These records were at one time at the Friends Records Department, Arch Street, Philadelphia, but are now in the Quaker Collection, Haverford College, Haverford, Pennsylvania.

3. Massachusetts, New Hampshire, and Rhode Island records, filmed at the Moses Brown School, Providence, Rhode Island. These records are now in the Quaker Archives, Rhode Island Historical Society Library.

4. New York, New Jersey, Vermont, Massachusetts, Michigan, and Quebec. These records cover those meetings which belonged to the New York Yearly Meeting, and were filmed at the Society of Friends Archives in New York City. They are now at the Haviland Records Room, New York City.

5. Abstracts and transcripts of Pennsylvania, New Jersey, Delaware, Virginia, North Carolina, England, and Scotland records, filmed at the Historical Society of Pennsylvania, in Philadelphia.

6. Records at Wilmington College, Wilmington, Ohio, were filmed on two different occasions. The LDS library has an almost complete collection of these records, which are for meetings under the Ohio Yearly Meeting (see Chapter VIII for a complete account).

7. Handwritten transcripts for Indiana meetings, as well as some of the Ohio meetings, were filmed in Indianapolis, Indiana.

8. England, Scotland, and Wales original meeting records were filmed at the Public Record Office, London, England.

There are three minor record collections which the LDS also filmed:

1. Nantucket Monthly Meeting records. These are original records filmed at the meetinghouse in Rhode Island.

2. Rhode Island meeting records. These records were filmed at the Newport Historical Society. The originals may now be at the Rhode Island Historical Society.

3. North Carolina and Tennessee meeting records. The LDS purchased some films from Guilford College, Greensboro, North Carolina. The Mormons *do not* have the complete collection—only a portion.

Other Sources

There are libraries in many locations which have either microfilms or transcripts of meeting records. For instance:

1. Western Reserve Historical Society, 1095 Euclid Avenue, Cleveland, Ohio 44973, has some records.

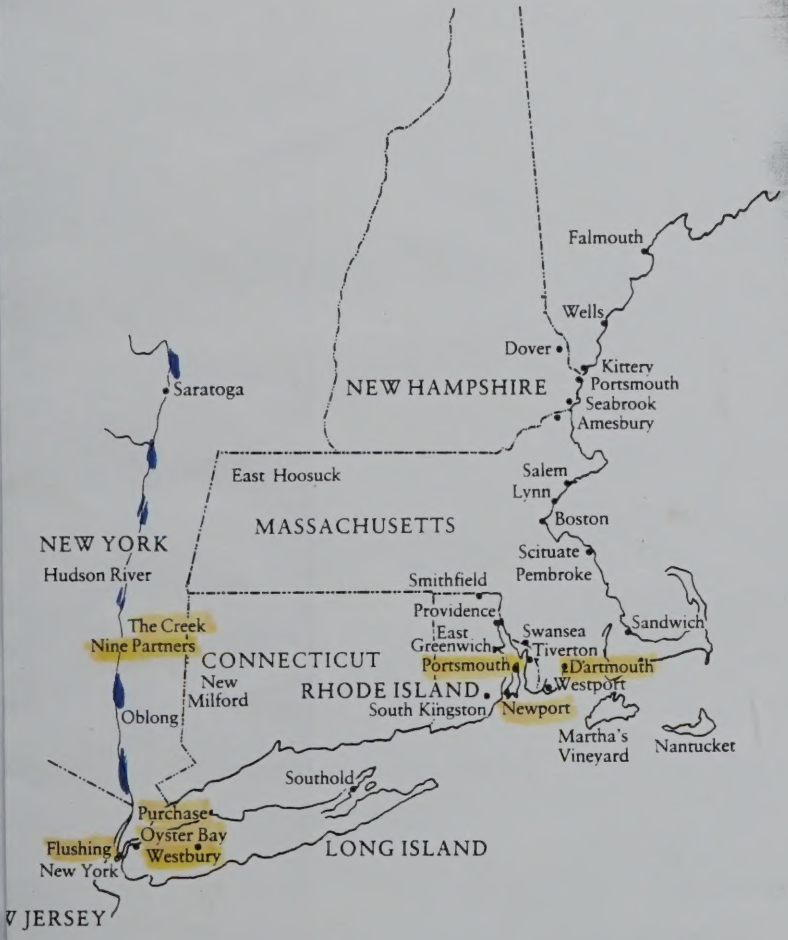
✓ 2. The Allen County Public Library, Fort Wayne, Indiana, has a good collection of transcribed or abstracted Quaker meeting records. These cover several states and the yearly meetings in those states. This library also has a good collection of Quaker encyclopedias and histories on the open shelves.

NOTES ON QUAKER GENEALOGY RESEARCH:

1. Not to be found in Qk records are references to funeral services, baptisms, personal memorials, tombstones, descriptions of persoanal appearances, deeds, wills, property holdings, donations, taxws, court actions, guardians, military service. You will find birth, marriage, death date and burial date.
2. Note that dates are differently expressed. Befor 1752 (acceptance of Gregorian calendar) to 1732/33meaning Old Calendar (Julian), and then only to Jan., Feb. and Mar to the 25th when the New Year began. Thus, 8th month 5 day, 1748 mean October, 1748 as the first month is March.
MISC.
1. Marriage records confusing as bride signed, not her maiden name, but her new married name as certificate was written after the marriage. Te Terms: 9a. "Marriage contrary to discipline" means by civil aurthority as JP or by denominational minister. (b. "Marriage out of unity" means one of the couple was not a Quaker. Either could get couple "disowned", i.e. can't attend Quaker meetings (lose membership). Other reasons for disownment might be deviating from Qk beliefs, or keeping liquor in the home, or fighting, or asking high interest on a loan, or being seen on the street while Qk meeting was in progress.
2. Rhode Island Yearly Meeting org. 1661, first in Am. and later changed name to New Eng Yr Meet; it is oldest in the world as London Yr. Meet did not begin until 1671; Phila Yr Meet est 1683; Pa and Car in 1686-92; Va in 1700; N. Car. 1708.
MIGRATIONS: Many Va Qk settled in Ohio and migrated via Kanawha route, i.e. Cumberland Rd. (Md) thru sw corner of Pa to Wheeling, Va (now W. Va.), crossing the Ohio River. Car. Qk. settled in Indiana and arrived vis Tenn.
CONTRADICTIONS: Quakers
1. believed in freedom of worship (as did contemporary Puritans) but required in specified manner how Qk should worship.
2. Disliked org. steeplehouses but formed a tight organizetion for themselves, as the Yr. Meet and the Quarterly Meet
3. did not like rules (too dictatorial) but had more removal rules than anybody. George Fox commanded required record keeping.
4. were plain but some had wealth and slaves and even engaged in the slave trade
5. treated Indians well but were rudely disrespectful of others in steeplehouses.
HISTORY:
Qk very mobile - Why? To promoted rel belief of Inner Light; to avoid political clash over slavery, etc.; diesire to obtain cheap land and opportunity.
Both Qk and contemporary Puritans rose to free themselves from Anglican tyranny. Great differences existed between them - Qk. saw that "spirit" not intellect was true religion and that paid ministers for guidance was therefore unnecessary. Be your own priest. This idea brought hope to Eng downtrodden torn by strige. Qk. spread quickly in Eng, Scot, Ire, Wales, Am and the Cont. But Qk persecuted for denying authority ; Am. Puritans thought that Qk worshippped the Devil. They were further disliked because they were resistant to customs, use of title and oathsl. Their ideas on wealth and female equality made them appear to be arrogant and stubborn.

BOWNE HOUSE
Built in 1661
A
National Shrine
to
Religious Freedom
HOURS: 2:30 P.M. - 4:30 P.M.
Tuesday Saturday Sunday
(last tour 4:10 P.M.)
Admission
$ .00 Adults $1.00 Children
owned and operated by
Bowne House Historical Society

Quaker Centers in New England and New York


NEW HAMPSHIRE
Falmouth
Wells
Dover
Kittery
Portsmouth
Seabrook
Amesbury
Saratoga
East Hoosuck
Salem
Lynn
Boston
MASSACHUSETTS
NEW YORK
Hudson River
Scituate
Pembroke
Smithfield
Providence
East Greenwich
Swansea
Tiverton
Sandwich
The Creek
Nine Partners
CONNECTICUT
New Milford
Portsmouth
Dartmouth
Westport
RHODE ISLAND
South Kingston
Newport
Oblong
Martha's Vineyard
Nantucket
Southold
Purchase
Oyster Bay
Westbury
Flushing
New York
LONG ISLAND
JERSEY

QUAKER SOURCES

Bibliographical Essay

THE BEST SOURCES FOR Quaker history from the last quarter of the seventeenth century are the records of business meetings. They detail most basic decisions affecting the members, as well as how the decisions were implemented. Although there are gaps, the historian nevertheless has a remarkably complete record.

Most New England Quaker records are in the custody of the Rhode Island Historical Society, in Providence. The most useful are the minutes of the yearly meeting; they show how decisions were reached, and the attempts to make subordinate meetings comply with yearly meeting dicta. Quarterly meeting minutes are less useful but provide essential information on how Friends relayed decisions and sometimes made them at this level. Monthly meeting minutes are the best source for how members treated one another.

Most of the extant monthly meeting records are housed with the yearly meeting collection. Exceptions are the minutes of Rhode Island Monthly Meeting, in the keeping of the Newport Historical Society; the Nantucket Monthly Meeting, with the Nantucket Historical Society; and the minutes of Falmouth and Dover Monthly Meetings, with the Maine Historical Society—all of which I read on microfilm at the Rhode Island Historical Society. Dartmouth Monthly Meeting minutes are in a bank vault in New Bedford, but I was able to read a transcript through 1790 in the yearly meeting archives. Minutes of the meeting for sufferings are also with the yearly meeting collection, as are assorted papers dating for the most part after 1750.

New York Yearly Meeting records are in the Haviland Records Room of the New York Yearly Meeting headquarters in New York City. These records before 1750 are much less valuable than New England's. There was little difference between yearly meeting and subordinate monthly and quarterly meetings before 1720, and from that date until 1746 the minutes are lost. After 1750 the minutes of the New York Yearly Meeting are the equal of New England's. Also incomplete for New York are quarterly meeting minutes. Westbury Quarterly Meeting minutes are missing from 1720, important years for a key quarterly meeting, although the ones from Purchase (from 1745) and Nine Partners (from 1783) are extant. Monthly meeting records also have major gaps—Purchase from 1746 to 1772 and Oblong before 1757. Despite these omissions, the minutes serve well to demonstrate that the New York Quaker organization differed from New England before the era of reform and in some cases resisted reform in ways not detected for New England. Also useful are the minutes of the meeting for sufferings for the years 1758 to 1761 and from 1774. Holdings of miscellaneous manuscripts and correspondence are not as extensive for this yearly meeting as for New England.

Holdings in other Quaker archives proved useful. Friends House Library in London contains manuscript collections vital to the study of early Quakers, especially the Swarthmore manuscripts. Also to be found there are correspondence of English Friends, and correspondence and minutes of the London Meeting for Sufferings and the London Yearly Meeting. The Friends Historical Library of Swarthmore College and the Quaker Collection of Haverford College also have important material, especially the manuscripts of Job Scott at Swarthmore.

Phila.

Correspondence and other personal papers of northern Friends is scattered in several collections, most of it pertaining to New England Friends. The Old Dartmouth Historical Society in New Bedford, Massachusetts, contains the Rotch papers, as does the Massillon Public Library in Massillon, Ohio. Although most of these records pertain to the period following this study, many are useful for an understanding of what Friends thought was important in the late eighteenth century. Also useful for the Rotches and their relatives and friends are the papers held by Henry Wood, II, of Boston and Newport and S. A. G. Smith of Philadelphia and Newport. Papers of Moses Brown are in the Rhode Island Historical Society and are essential for late eighteenth-century antislavery and the onset of doctrinal differences. The few papers of Joshua Delaplaine and the account book of Daniel Merritt in the New York Historical Society provide a limited view of day-to-day activities of two prominent eighteenth-century Friends.

Pamphlet literature on early Friends is immense. Among the most useful are George Bishop, *New England Judged* . . . (London, 1661 and 1667), the basic Quaker source from the seventeenth century as Joseph Besse, *A Collection of the Sufferings of the People Called Quakers* . . . (2 vols., London, 1753) is for an eighteenth-century view of Quaker beginnings. John Norton's *The Heart of New England Rent* . . . (Cambridge, Mass., 1659) provides the initial New England Puritan response. For other works recording early Quaker debates, notes for the first three chapters should be consulted.

There are many useful official records. The *Calendar of State Papers, Colonial Series* (London, 1860–), contains ample information from 1698 through 1730 on the struggle against church taxes in Massachusetts. The series is reliable, although for this study I checked relevant sections against the documents in the Public Record Office in London. Less reliable is John Russell Bartlett's edition of the *Records of the Colony of Rhode Island and Providence Plantations in New England* (10 vols., Providence, 1856–65). For Massachusetts in the seventeenth century there is Nathaniel B. Shurtleff, ed., *Records of the Governor and Company of Massachusetts* (5 vols., Boston, 1853–54), a source not replicated for the eighteenth century. For that century there are a variety of printed sources mentioned in the notes, such as the journals of the General Court and the formal correspondence of colonial governors. David Pulsifer, ed., *Records of the Colony of Plymouth in New England* (12 vols., Boston, 1855–61) serves admirably for that colony, as does Nathaniel Bouton, ed., *Provincial Documents and Records Relating to the Province of New Hampshire* . . . (12 vols., Concord, 1867–83). Charles Hoadly edited both the *Public Records of Connecticut* (15 vols., Hartford, 1850–90) and *Records of the Colony of New Haven from May 1653, to the Union* (Hartford, 1858). *The Documentary History of the State of New York* (3 vols., Albany, 1847–50) and *Documents Relative to the Colonial History of the State of New York* (15 vols., New York, 1856–87), both edited by E. B. O'Callaghan, and *Ecclesiastical Records of the State of New York* (7 vols., Albany, 1901–16), edited by Hugh Hastings, are essential for the early years of New York Quakers.

For the most part I did not consult manuscript sources of local and provincial governments, but these sources are available and would be particularly useful for town studies involving dissenters, an effort in which I have become engaged since completing research for the present volume. Researchers unable to use these records in the East will find, as I have, the microfilm collections of the Church of Jesus Christ of Latter Day Saints in Salt Lake City very helpful. For a modest charge these collections can be borrowed for use in L. D. S. branch libraries.

Of the many monographs on Quaker history, Sydney V. James, *A People among Peoples: Quaker Benevolence in Eighteenth-Century America* (Cambridge, Mass., 1963) is an invaluable introduction to Quakers and a resource for names and locations of primary sources. Though we differ on several points, primarily because James wrote before the era of quantification and I have been modestly affected by it, his book is essential reading for anyone interested in the colonial Quakers. Equally important in helping me place colonial Friends in context was J. William Frost's *The Quaker Family in Colonial America: A Portrait of the Society of Friends* (New York, 1973). Rufus Jones, et al., *The Quakers in the American Colonies*, first published in 1911 (I used the 1966 New York reprint) is a study written mostly by Jones, a leading Friend at the beginning of this century, with assistance from Isaac Sharpless and Amelia Gummere. The work is now dated, and the present volume replaces Jones's sections dealing with New England and New York.

For Quaker origins Hugh Barbour, *The Quakers in Puritan England* (New Haven, 1964) is the place to start. Christopher Hill, *The World Turned Upside Down: Radical Ideas during the English Revolution* (New York, 1972) and Michael R. Watts, *The Dissenters: From the Reformation to the French Revolution* (Oxford, 1978) provide context for Quaker events. William C. Braithwaite's *The Beginnings of Quakerism* (Cambridge, England, 1955, 1st ed. 1912) is a detailed, older work of the first Friends by a Friend. It has stood up over the years—well enough for publication of this second edition, which brings the original edition up to date.

For the Quaker invasion of the northern colonies, James F. Maclear, "The

Heart of New England 'Rent': The Mystical Element in Early Puritan History," *Mississippi Valley Historical Review*, 42 (1956), 621–52; Emory Battis, *Saints and Sectaries: Anne Hutchinson and the Antinomian Controversy in the Massachusetts Bay Colony* (New Haven, 1962); and George L. Smith, *Religion and Trade in New Netherland: Dutch Origins and American Development* (Ithaca, 1973), are useful starting points among many secondary sources.

Among the many other volumes that provided support for this study are those which pointed to the context in which Quakers found themselves. Broad treatments of individual colonies are Sydney V. James, *Colonial Rhode Island: A History* (New York, 1975); Michael Kammen, *Colonial New York: A History* (New York, 1975); and Patricia U. Bonomi, *A Factious People: Politics and Society in Colonial New York* (New York, 1971). Suggestive of towns in Massachusetts are Kenneth A. Lockridge, *A New England Town the First Hundred Years: Dedham, Massachusetts 1636–1736* (New York, 1970); Michael Zuckerman, *Peaceable Kingdoms: New England Towns in the Eighteenth Century* (New York, 1972); and Richard P. Gildrie, *Salem, Massachusetts 1626–1683: A Covenant Community* (Charlottesville, 1975). Unhappily, there is no town study of dissenting communities, although William G. McLoughlin, *New England Dissent 1630–1833: The Baptists and the Separation of Church and State* (2 vols., Cambridge, Mass., 1971), helps untangle some of the dissenters' struggle with Massachusetts, as does Susan M. Reed, *Church and State in Massachusetts 1691–1740* (Urbana, Ill., 1914).

Of the Quaker testimonies of antislavery and pacifism, the former has had ample treatment, the latter little. Most useful for antislavery are James, *A People among Peoples*, cited above; Arthur Zilversmit, *The First Emancipation: The Abolition of Slavery in the North* (Chicago, 1967); and Thomas E. Drake, *Quakers and Slavery in America* (New Haven, 1950). On pacifism, Peter Brock, *Pacifism in the United States: From the Colonial Era to the First World War* (Princeton, 1968), is a first-rate general treatment that needs to be supplemented by more detailed studies than Brock was able to make.

Notes

Abbreviations

Dtmth	Dartmouth (Plym. Col).
EG	East Greenwich
eps	epistles
Fl	Flushing
Hampt	Hampton
Lond	London
mfs	meeting for sufferings
MM	monthly meeting
Nant	Nantucket
NE	New England
NY	New York
Obl	Oblong
PrepM	preparative meeting
P.R.O.	Public Record Office
Purch	Purchase
QM	quarterly meeting
rec	received
RI	Rhode Island
Sandw	Sandwich
SK	South Kingston
Wy	Westbury
YM	yearly meeting
28/VIII/1760	August 28, 1760 (New Style)
28/VIII/1740	October 28, 1740 (Old Style)

Note: The citation of manuscript volumes is in roman numerals. Volumes of printed works are cited in arabic numerals.

DPL
See Fay, L.V. Quaker Census, N.Y. 1828
G289.674) p. 62-ff for Cornell
Q24

NOTICES.

Public Worship.

Sabbath Morning, 11 o'clock.

Sabbath Afternoon, 1½ o'clock.

Sabbath Evening, according to season.

Bible Class.

Tuesday Evening, from house to house.

Lectures.

Wednesday Evening, in Lecture Room.

Friday Afternoon, next preceding each communion season, *Preparatory Lecture*, during which week the Wednesday evening Lecture is omitted.

Communion.

The First Sabbath Afternoon of every other month, beginning with January.

Prayer Meetings.

Saturday Evening, at usual hour.

Sabbath Evening, when there is preaching in the Afternoon.

Sabbath School.

Sabbath Morning, at 9½ o'clock.

NAMES OF MEMBERS.

A.

·Ackley, Mrs. Mary,
·Ackley, " Susan,
·Ackley, Miss Cornelia,
·Ackley, " Eliza,
Angus, Mrs. Caroline,
Atwater, Leonard,
Atwater, Mrs. Ann Maria,
·Atwater, Miss Jane M.
Atwater, " Helen,
Atwater, " Julia,
Atwater, " Mary,
Atwater, James.

B.

Baker, Mrs. Adaline,
Baker, " Martha Ann,
Barnard, Moses R.
Barnard, Mrs. M. Esther,
Barden, Mrs. Ophelia,
Bates, Mrs. Sally,
Bates, " Sarah Ann
Beers, George D.
·Beers, Mrs. Harriet,
Beers, " Phœbe,
Beers, " Elizabeth,
·Beers, Miss Nancy L.
Bingham, Oromel,
Bingham, Mrs. Caroline A.
Burch, William D.
Burch, Mrs. Margery,
Burch, Miss Mary Ann,
Blakeslee, Amaziah,
Blood, Charles F.
·Blood, Mrs. Susan Estella,
Breakey, Mrs. Elizabeth,
Breakey, Miss Jane,
Breakey, " Elizabeth,
Bronson, Lyman H.
Bronson, Mrs. Mary A.
Brooks, Frederick,
Brooks, Mrs. Abigail,
Brooks, Miss Helen,
Brown, Mrs. Samuel.

C.

·Campbell, Mrs. Sarah,
·Campbell, Miss Caroline H.
Campbell, " Jane,
Cradit, Miss Margaret,
·Cantine, Miss Christina M.
Carpenter, Benjamin F.
Carpenter, Abraham,
Cavanaugh, Mrs. Blondina,
Chase, Miss Elizabeth E.
Chatterton, Miss Mary E.
Christiance, Mrs. Sarah,
Clark, Birdsey,
Clark, Mrs. Birdsey,
Clark, Miss Elizabeth,
Clark, Uri,
7/3 1816 Coddington, Mrs. Robert,
5/22 1816 Coddington, " Joseph,
7/11 -1818 Coddington, " Jane, (JNO)
5/ 1858 Coddington, Miss Louisa A.
Christe, Miss Frances A.
Coddington, Miss E. O. My. 1858
Coddington, Theodore H. 3/5-1848
Coddington, Theron H. 3/5 - 1848
Coddington, James, 1/14 - 1839
Coddington, Stephen, 1/14 - 1839
Cowles, William Stowart,
Cowles, Mrs. Caroline,
Cowles, " Ellen P.
Conover, Tobias,
Conover, Mrs. Abby,
Cratsley, Joseph,
Cratsley, Mrs. Olive,
Cratsley, " Elizabeth,
Compton, Mrs. Anna,
Compton, " Betsey,
Curtis, Mrs. Ellen,
Cutter, Mrs. Rebecca J.
Corning, Mrs. Indiana F.
Crittenden, Miss Martha E.

D.

Degolier, Mrs. Abby,
Deuel, Mrs. Ruth,
Downing, Mrs. Sarah,
·Downing, Miss Sarah E.
·Downing, Miss Caroline L.
Downing, Mrs. Mary J.
Dunham, Jonathan,
Dunham, Mrs. Emma,
Drake, Mrs. Clarissa.

E.

·Esty, Joseph,
·Esty, Mrs. Mary,
·Esty, Edward S.
·Esty, Mrs. Amelia F.
Evarts, Mrs. Margaret A.

F.

Frear, Alexander,
Frear, Mrs. Julia E.
·Finch, Mrs. Elizabeth A.

Garfield, Miss Bridget,
Granger, Maynard L.

~~·Halsey, Henry,~~
·Halsey, Mrs. Mary Ann
·Halsey, Benjamin S.
·Halsey, Mrs. Cornelia,
·Halsey, George E.
Halsey, Tappan,
Hill, Mrs. Maria,
·Humphrey, Mrs. Ann E
·Humphrey, William R.
·Humphrey, Mrs. Mary
Higgins, Mrs. Maria,
Higgins, Miss Mary,
Hillick, Mrs. Temperanc
·Hibbard, Henry,
·Hazen, Dickson C.
·Hazen, Mrs. Celina,
Hazen, John C.
Hazen, Hervey C.
·Hazen, Miss Celina,
Hazen, Allen B.
Hughes, Miss Sally.

Ives, Joseph N.
Ives, Mrs. Fanny N.

Jennings, Miss Mary E.
Judd, Miss Sarah L.
Jarvis, Mrs. Almira,
Johnson, Benjamin L.

This work discusses
3 churches:
1. 1st Presby. at Ithaca
1804 - 1877
2. Prot. Reformed Dutch
church, Ithaca
1830 - 1873
3. 1st Cong Ch; Ithaca
1873-79

ALL These xeroxed pgs refers
only to FIRST PRESBY.
CHURCH, ITHACA, N.Y.

DPL G929.374771 W891 to

SOURCE: TOMPKINS Co. NY Church Records
by J. D. Warden. 1985

I wish I could adequately picture for you the Ithaca of 150 years ago. One can form a slight conception from the recorded memories of Pioneer settlers and travelers, but it requires a strong imagination to picture the rare beauty of this valley in those early days. Then the hills and lowlands were clothed with the primeval forest, unbroken save for the occasional clearings made by the Indians of the Iroquois nation which, with its six tribes held sway as far west as the Mississippi and as far to the southward as Florida. The waters of our beautiful lake, known once as Lake Tiohero, swarmed with fish and wildfowl and other game were very abundant.

Into this region, in the fall of 1779, came a detachment of General Sullivan's Army, under orders from General Washington to burn and destroy and to drive the Indians far from their homes in an effort to stem the border raids and avenge the savage massacres of the frontier settlers in which the Iroquois had engaged with their British allies. For ten years following Sullivan's raid this region lay idle, then in 1789, came the first permanent white settlers. The beginnings of the little settlement were beset with difficulties for the valley was largely marshland and quagmire, overgrown with thorn and hazel bushes and malaria fever was prevalent. The first settlers built their cabins on the gentle slopes at the foot of the hills, one near the site of the present Christian Science Church, two others lacating near the foot of State Street hill.

Into this wild region, close on the heels of the pioneer settlers, came those unsung heroes of long ago, the itinerant missionaries, journeying on foot or on horseback over the narrow Indian trails which, for a long time, afforded the only means of access to this region. Among the first to visit this area were missionaries sent by the Methodists of New England. These were men of sublime faith and courage and fired with a burning zeal for the spread of the gospel. They faced, with equal courage, the dangers from the hostile Indians and wild beasts, the snow and cold of winter, the mud and floods of spring and the heat of summer. Frequently they became lost in the trackless wilderness where human habitations were often miles apart.

The Methodists established classes and held worship in local cabins, but the work died down at about the turn of the century. Then our own Church sent its emissaries in the persons of JEDEDIAH CHAPMAN and SETH

WILLISTON, who first established a church in Trumansburg in 1803, known as the First Church of Ulysses. In the following year they came to Ithaca and established our church, which they called the Second Church of Ulysses, as Ithaca then lay in the same town as Trumansburgh. Changes in the towns of Tompkins County resulted in our being later called the First Presbyterian Church of Ithaca. JEDEDIAH CHAPMAN settled in Geneva where he was instrumental in founding Geneva Academy, which has eventually become the Hobart College of today. These men who pioneered so bravely, have been largely forgotten by later generations, who have enjoyed the rich fruits of their labors.

In 1805 the REV. GERRIT MANDEVILLE, of Pompton Plains, N.Y. was called to preach to these two pioneer churches on alternate Sundays. His became an increasingly difficult ministry as the years passed by, for a rough and lawless element seems to have settled in the valley and the little hamlet of some forty houses variously known as "the Flats" or "Sodom", until SIMEON DE WITT finially christened it Ithaca. These evil conditions were aggravated by the War of 1812, which shut off the importation of certain commodities such as land plaster formerly imported from Nova Scotia. This, together with salt, being abundant in central New York, the deposits were at once developed and much of it was shipped by barge through Cayuga Lake to Ithaca, where they were transferred to wagons to be hauled overland to Owego. From this point they were carried by flatboat down the Susquehanna to Chesapeake Bay and Baltimore.

The boatmen and drivers, whom this traffic brought to Ithaca, were a wild, lawless crew, given to gambling, intemperance and vice and the gentle pastor of the Presbyterian Church found himself unequal to the task of dealing with local moral conditions. He resigned the pastorate about 1815 and spent the later years of his life as pastor of the Dutch Reformed Church in nearby Brooktondale and Slaterville. His remains lie buried there in the little churchyard. In his gentle way he exerted a strong influence for good. The REV. THEODORE CUYLER, a famous Brooklyn clergyman and writer of the last century, who was tutored in his boyhood by Mr. Mandeville, speaks of him as having been, (Quote) "an excellent and devout preacher of the old school type; and in his manners he was one of the most refined, courteous and lovable men I have ever known."

Probably the gentle, kindly Mr. Mandeville was not, temperamentally,

the type of man best qualified to grapple with the evil conditions that threatened the growth and proper developement of this community in its earliest days. Providentially there followed him in this unpromising field a man of rugged christian character, backed by undaunted courage, who took over the little church when it numbered only 20 members and soon began to build it up by the addition of new converts. At first his pathway was beset with difficulties as the forces of evil retaliated for his outspoken preaching against intemperance, gambling, Sabbath desecration and vice. They demolished the school house in which he first held the meetings of his little flock, but he immediately fitted up the loft of a stable for their gatherings. The saloon keepers nailed signs on the doors of his residence, the wheels were removed from his carriage and hidden in the woods, and one day he emerged from the home of a parishioner to find a saddle horse standing patiently outside with clipped mane and tail and its body whitewashed. Undaunted, he mounted and rode away and the strange looking steed became a familiar sight on the streets of Ithaca for many days.

Gradually a change was wrought and many souls were added to his church, among them being certain men of the rougher element who had so violently opposed him. His first pastorate began in 1815 with about 20 members. In 1818 his congregation had grown considerably larger and had financed the erection of the first church structure to be built in Ithaca. It measured 48 by 58 feet and had 40 pews on the main floor and 16 in the gallery. This church, with its pillared portico, faced DeWitt Park which, as you probably know, is the property of this church. By special agreement with the village authorities this park will always be available for the use of enjoyment of the public as long as local civil authorities provide for its upkeep, and with the proviso that (Quote) "no houses or other buildings, except ornamental improvements be erected or made thereon."(End quote.)

When Dr. Wisner left this pastorate in 1832, after sixteen or more years of faithful and consecrated service, his congregation numbered over 800 people.

You may be interested in the background of this man who did so much to regenerate the lives and morals of this community. In an interesting old book entitled "Early Times on the Susquehanna", written by MRS. GEORGE

A. PERKINS and published in 1870, is the statement that the REV. WILLIAM WISNER, from Newtown (now Elmira) visited Athens, Pa. in the fall of 1811. She goes on to say that he was a native of Warwick, Orange County, N.Y. and came to Newtown in 1800. He studied law with the HON. VINCENT MATHEWS, and had practiced at the bar for a few years. After he made a profession of religion his attention was turned to the ministry and soon after he was licensed to preach. He came to Athens supposing that the novelty of hearing a lawyer preach might bring the people out to hear him. His subject was, "the total depravity of the human heart, the remedy which God had procided for fallen man and the certainty of the eternal perdition of those who do not avail themselves of that provision." The author states that the congregation was large and attentive and that when he preached again on the following Sabbath people came many miles to hear him and a general revival of religion followed. It was about five years after this that he took over the Ithaca Church.

As one of his flock said, (Quote) "DR. WISNER came to Ithaca to take possession for his Master, and he never wavered in the warfare; insult and injury, threats and violence, alike fell off from him unnoticed." (End quote.) But he was puritanical in his zeal and his contemporaries speak of him as a preacher of "hard doctrine". He antagonized many and, in 1830, some thirty members of his church broke away and established the Dutch Reformed Church of Ithaca, which was the fore-runner of our present First Congregational Church.

DR. WISNER resigned his pastorate in Ithaca in 1832, but was called to this Church for a second pastorate extending from 1839 to 1849. In the interim years he had preached in the Brick Presbyterian Church of Rochester and also in St. Louis.

Succeeding him came the REV. ALFRED E. CAMPBELL, who was installed in August, 1832. Shortly before the close of MR. CAMPBELL'S pastorate this church undertook one of the most interesting asnd important enterprises of its entire history. It seems that, in 1832, four Nez Perces Indian chiefs had journeyed from their Oregon home to St.Louis in search of the white man's bible or Book from Heaven, as the Indians called it. No one seems to have responded to their appeal or opened their hearts to them in sympathy and love. Two of the older chiefs died from the hardships of their journey and were buried among strangers. The two

younger men returned to their tribes after voicing their deep disappointment in words which I quote inpart as follows: "I came with one eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed. My people sent ne to get the white man's book from Heaven, when I tell my poor, blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness and they will go on the long path to the other hunting grounds. No white man will go with them and no white man's book to make the way plain. I have no more words." (End quote.) These pathetic words were published widely and fortunately came to the attention of the REV. SAMUEL PARKER, who had been preaching in the neighbouring village of Danby under the auspices of the Massachusetts Society of Domestic Missions. Dr. Parker was a native of Ashfield, Mass. and a graduate of Williams College and Andover Theological Seminary. His wife was JERUSHA LORD, a niece of NOAH WEBSTER of dictionary fame. After his ministry in Danby he made his home in Ithaca and the old family residence, much altered in appearance, still gazes out over the city from its lofty perch on Parker street.

Stirred by the eloquent plea of the Indian Chief, Dr. Parker offered himself to our American Mission Board repeatedly but without avail. The hesitant and seemingly timid attitude of the Mission Board is understandable when we realize that Oregon and the great north-west territories were far distant and difficult of access, and travel west of the Mississippi had to be on horseback or in horse-drawn vehicles, with great companies of men and women banded together in caravans for protection against hostile Indians. Money in sufficient sums was not easy to obtain.

Coming to Ithaca, Dr. Parker seems to have transmitted his enthusiasm for this cause to the members of our church and, after a season of fasting and prayer, the church decided to send and finance his mission to Oregon. This was no small undertaking for a single church in that day and must have meant considerable sacrifice on the part of many. The gifts from our church in support of this mission averaged about $700 per year from 1834 to 1836 and were increased beyond this when the church took over the ill-fated mission to the Pawnees as well.

As Dr. Parker states in the printed record of his journey, "this

was appointed an exploring mission to ascertain by personal observation the condition of the country, and the character of the Indian nations and tribes, and the facilities for introducing the gospel and civilization amoung them". His purpose was to prepare the way for younger laborers. That he succeeded is evident from the fact that, within three years there were thirty or more Missionaries and assistants in this field.

Inspired by DR. PARKER a young physician of Rushville, N.Y. named MARCUS WHITMAN offered his services and accompanied Dr. Parker on his tour. Returning east a year later, Dr. Whitman took for his bride NARCISSA PRENTISS, of Amity, Alleghany County and accompanied by the REV. H.H. SPAULDING and his bride, the party returned to the Pacific coast, crossing the mountains by wagon. These were the first white women to cross the Rocky Mountains and they proved to the country that the trip could be made in safety and with a considerable degree of comfort. Parker, with prophetic vision, predicted that the railroad would, in time, connect the Atlantic and Pacific Oceans and foresaw a "busy population for this vast territory. Dr. Whitman and his wife, after carrying the gospel to these distant regions, were eventually killed in an uprising of the Indians, martyrs to the cause so dear to their hearts. Their work lives on. Dr. Parker, himself well past the age for active services in the field, returned by way of the Sandwich Islands, after a careful exploratory tour of the region. His courage and vision had opened up new fields for the spread of the gospel and had much to do with bringing the whole northwest territory, with all its vast resources, under the United States flag. His book entitled "Journal of an Exploring Tour Beyond the Rocky Mountains" opened the eyes of the nation to the riches of this region and proved to be a splendid and accurate description of its geography, geology, climate, and productions of the country and the number, manners and customs of the natives. In that extensive and interesting series of volumes entitled "Pageant of America", under the subject of Oregon, Dr. Parker's book is freely quoted as an authority. Our church is proud of this worthy man whose work is honored by a white marble tablet upon the wall of the vestibule leading to our Sunday School rooms. It reads as follows: " This tablet marks the site of the First Session House where, on January 6,1834, this Church resolved to send and support the Oregon Mission of REV. SAMUEL PARKER. He enlisted as his later associate,

MARCUS WHITMAN, M.D., the Hero-Martyr of Oregon."

In the brief time at my disposal I cannot tell you the complet story of the later years of our church. Suffice it to say that the nee of a new and larger edifice became evident as the years passed and, i 1853, a church of beautiful design was erected on this same site. I 1900 this, in turn, was torn down and the present structure erected The pastor at that time was the REV. J. FREDERICK FITSCHEN.

Many outstanding ministers have occupied the pulpit of this church each of whom we may mention, the REV. MELANCTHON WOOLSEY STRYKER who after his retirement from this pastorate, became president of Hamilto College; The REV. JOHN MAC INTOSH, who left the Ithaca Church to accep the chair of Homiletics at McCormick Seminary; and the REV. PAUL PAYNE who is now Secretary of the Board of Christian Education in our grea church in the U.S.A.

With pride in the accomplishments of this church is mingled a feelin of deep humility as we realize that the mantle of these worthy men ha fallen upon our shoulders in this day when a chaotic world needs, a never before, to receive and heed the message of the Christ.

Note: This is unsigned, and I am sorry to say, I do not know who wrot it, but I thought it well worth including in this record.

Mrs. Jean D. Worden

This can be found in the Department of Manuscripts and University Archives Cornell University Libraries, Ithaca, New York: #4045 First Presbyteria Church of Ithaca Box 10

Addendum Apr 2001

Film #1014122 item 1 of SLC bibliog.
shows
Thos. Cornell (b 1593-4 – d. 1655-6) was son
of GEORGE CORNELL (d. 1635) & SUSAN
CASSE of Fairsted & Terling, Essex, Eng
Thos. bp. at Terling, Essex, Eng. Mar.
Rebecca Briggs before 1623. 1st child
Sarah bp. 30 Mar 1623. First 11 ch. b near
Saffron-Walden & last 3 b. in Am. Emig.
to Boston before 1638 - innkeeper. Later
rem to Portsmouth R I & to Bronx section
of New Amsterdam.

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

FAMILY GROUP No. 1

Husband's Full Name THOMAS[1] CORNELL

Husband's Date	Day Month	Year	City, Town or Place	County or Province, etc.	State or Country
Birth		1595		ESSEX	ENG.
Mar					
Death		1655			
Burial			PORTSMOUTH homestead		R.I.

Occupation INNKEEPER; FARMER Church

Places of Residence Boston; 1640 Portsmouth, R.I., New Amsterdam, NY 1642

Other wives, if any. No. (1) (2) etc. Make separate sheet for each mar Ar. Boston, 1638, on LYON. Military Rec.

His Father Mother's Maiden Name

Wife's Full Maiden Name REBECCA BRIGGS

Wife's Date	Day Month	Year	City, Town or Place	County or Province, etc.	State or Country
Birth		1600		Hertfordshire	ENG
Death	8 FEB	1673	PORTSMOUTH R.I. - murdered		
Burial			" on homestead		

Occupation if other than Housewife Church

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each mar Landhold: Plymouth, MS 1664 at Dartmouth

Her Father BRIGGS, of Hertfordshire Mother's Maiden Name

	Sex	Children's Names in Full (Arrange in order of birth)	Children's Date	Day Month	Year	City, Town or Place	County or Province etc	State or Country
1		THOMAS[2] executed for matricide	Birth					ENG
			Mar.					
		Full Name of Spouse* 1. —	Death	23 MY	1673			R.I.
		2. SARAH EARLE	Burial					
2		SARAH	Birth					ENG.
			Mar.	1 SEPT	1643			
		Full Name of Spouse* 1. THOS. WILLETT 1643	Death					
		2. CHAS. BRIDGES 1647 3. JNO. LAWRENCE 1682	Burial					
3		REBECCA	Birth	c?	1620			ENG
			Mar.	9 DEC.	1647			
		Full Name of Spouse*	Death	5 FEB.	1713			
		GEORGE WOOLSEY	Burial.	age 71 or 93				
4		ANN	Birth					
			Mar.					
		Full Name of Spouse*	Death					
		THOMAS KENT	Burial					
5		RICHARD	Birth					
			Mar.					
		Full Name of Spouse*	Death		1654			
		ELIZABETH	Burial					
6		JOHN[2]	Birth					
			Mar					
		Full Name of Spouse*	Death		1704	Cow Neck, L.I.		NY
		MARY RUSSELL	Burial					
7		JOSHUA	Birth					
			Mar.					
		Full Name of Spouse*	Death					
			Burial					
8		ELIZABETH	Birth					
			Mar.		1661			
		Full Name of Spouse* of Newport R.I.	Death					
		CHRISTOPHER ALMY	Burial					

*If married more than once No. each mar. (1) (2) etc.

Use reverse side for additional children, other notes, references or information

[redacted]

9. SAMUEL B. D. 1715

SOURCES:
CORNELL GEN, by Cornell

Film 1614122 Item 1 @ SLC (Apr. 2001) shows THOS' b 1593-4 to GEO. CORNELL (d. 1635) + SUSAN CASSE of Fairsted + Terling, ESSEX. Mar. REBECCA BRIGGS before 1623. 11 ch. b. near Saffron-Walden + 3 ch. b. AM, ARR Boston before 1638 - innkeeper. Emig to Portsmouth R.I.; + to Bronx section of New Amsterdam.

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

FAMILY GROUP No. 2

Husband's Full Name JOHN 2 CORNELL

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc	State or Country
Birth	1637			
Mar	1669	Dartmouth ?		Ms. ?
Death	1704			
Burial		COW NECK		

Occupation FARMER J.P. Church

Places of Residence PLYMOUTH COLONY; COW NECK, HEMPSTEAD, N.Y. QUEENS Co.

Other wives if any No (1) (2) etc Make separate sheet for each mar

Military Rec.

His Father THOMAS 1 CORNELL Mother's Maiden Name REBECCA BRIGGS

Wife's Full Maiden Name MARY RUSSELL

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	1645			
Death				
Burial		COW NECK		

Occupation if other than Housewife Church

Other husbands if any No (1) (2) etc Make separate sheet for each mar

Her Father. JOHN RUSSELL, of Dartmouth Ms Mother's Maiden Name DOROTHY.

	Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province etc	State or Country
1	Q	RICHARD	Birth	26 Jan. 1678			
		Full Name of Spouse*	Mar.	1701			
		HANNAH THORNE	Death	15 Apr. 1757	Scarsdale ?		N.Y. ?
			Burial				
2	x	JOSHUA 3	Birth	1677			
		Full Name of Spouse*	Mar.				
		SARAH THORNE	Death				
			Burial				
3		MARY	Birth	1679			
		s/o Jas. & Mary Walker Full Name of Spouse*	Mar.	1697			
		JAMES SANDS	Death				
			Burial.				
4		JOHN	Birth	1681			
		Full Name of Spouse*	Mar				
		MARY STARR	Death				
			Burial				
5		CALEB	Birth	1683			
		Full Name of Spouse*	Mar.	10 Oct. 1705			
		ELIZABETH HAGNER	Death	1734	Flushing ?		N.Y.
			Burial				
6		REBECCA	Birth	1685			
		Full Name of Spouse*	Mar		Danbury ?		CT. ?
		JOHN STARR	Death				
			Burial				
7			Birth				
		Full Name of Spouse*	Mar.				
			Death				
			Burial				
8			Birth				
		Full Name of Spouse*	Mar.				
			Death				
			Burial				

*If married more than once No. each mar (1) (2) etc

Use reverse side for additional children, other notes, references or information

Sources:

CORNELL GEN. by Cornell

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

FAMILY GROUP No. 3

Husband's Full Name JOSHUA^{3} CORNELL

Husband's Date	Day Month Year	City, Town or Place	County or Province, etc	State or Country
Birth	1677			
Mar				N, Y
Death				
Burial				

Occupation FARMER — Church prob. QUAKER

Places of Residence 1708-09, Hempstead, Cow's Neck, N.Y. Queens Co.

Other wives, if any No (1) (2) etc
Make separate sheet for each mar

Military Rec. Queens Co. 25 Oct. 1715 Cap

His Father JOHN^{2} — Mother's Maiden Name MARY RUSSELL

Wife's Full Maiden Name SARAH THORNE

Wife's Date	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth				
Death				
Burial				

Occupation if other than Housewife — Church

Other husbands, if any No (1) (2) etc
Make separate sheet for each mar

Her Father JOHN THORNE — Mother's Maiden Name MARY PEARSALL

	Sex	Children's Names in Full (Arrange in order of birth)	Children's Date	Day Month Year	City, Town or Place	County or Province etc	State or Country
1		JOSHUA^{4}	Birth	1696			
		Full Name of Spouse*	Mar.				
			Death				
		CHARITY HAIGHT	Burial				
2		JOHN	Birth				
			Mar.				
		Full Name of Spouse*	Death	d. s. p			
			Burial				
3		SAMUEL	Birth	1702			
			Mar.	1724			
		Full Name of Spouse*	Death	1768			
		HANNAH CARMAN	Burial.				
4		SARAH	Birth				
			Mar.				
		Full Name of Spouse* s/o Henry) + Dorothy Bowne	Death				
	♀	HENRY FRANKLIN	Burial				
5		ELIZABETH	Birth				
			Mar.				
		Full Name of Spouse*	Death				
	♀	JOSHUA FRANKLIN	Burial				
6			Birth				
			Mar				
		Full Name of Spouse*	Death				
			Burial				
7			Birth				
			Mar.				
		Full Name of Spouse*	Death				
			Burial				
8			Birth				
			Mar.				
		Full Name of Spouse*	Death				
			Burial				

*If married more than once No. each mar (1) (2) etc.

Use reverse side for additional children, other notes, references or information

Sources:

CORNELL GEN, by Cornell. JOSHUA^{3} is # 3002

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

FAMILY GROUP No. 4

Husband's Full Name JOSHUA 4 CORNELL

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	1696			
Mar				
Death				
Burial				

Occupation
Church
Places of Residence
Other wives, if any. No. (1) (2) etc. Make separate sheet for each mar.
Military Rec.
His Father JOSHUA 3 CORNELL
Mother's Maiden Name SARAH THORNE d/o John Thorr Mary Pearsa

Wife's Full Maiden Name CHARITY HAIGHT

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth				
Death				
Burial				

Occupation if other than Housewife
Church
Other husbands, if any. No. (1) (2) etc. Make separate sheet for each mar.
Her Father
Mother's Maiden Name

	Sex	Children's Names in Full (Arrange in order of birth) / Full Name of Spouse*	Children's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
1		JOSHUA 5	Birth	1726			
			Mar.				
		Full Name of Spouse* HANNAH HARRISON	Death	1775			
			Burial				
2 ×		WILLIAM 5	Birth	3 Dec 1728			
			Mar.	15 JULY 1748			
		Full Name of Spouse* MARY QUIMBY	Death	24 Mar. 1799			
			Burial				
3		JOHN	Birth	1738			
			Mar.				
		Full Name of Spouse* 1. MARY QUIMBY 2. MARY ANN ALLEN	Death	1813			
			Burial.				
✱4		CHARITY	Birth	1732			
			Mar.				
		Full Name of Spouse* BARAK CORNELL	Death				
			Burial				
5			Birth				
			Mar.				
		Full Name of Spouse*	Death				
			Burial				
6			Birth				
			Mar.				
		Full Name of Spouse*	Death				
			Burial				
7			Birth				
			Mar.				
		Full Name of Spouse*	Death				
			Burial				
8			Birth				
			Mar.				
		Full Name of Spouse*	Death				
			Burial				

*If married more than once No. each mar. (1) (2) etc.

Use reverse side for additional children, other notes, references or information

Sources:
CORNELL GEN. by Cornell. Some say there was no daughter.

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

FAMILY GROUP No. 5

Husband's Full Name WILLIAM ^{5}CORNELL

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	3 Dec 1728			
Mar	15 JULY 1748			
Death	24 Mar. 1799			
Burial				

Occupation
Church QUAKER
Places of Residence
Other wives, if any. No. (1) (2) etc. Make separate sheet for each mar.
Military Rec.
His Father
Mother's Maiden Name

Wife's Full Maiden Name MARY QUIMBY

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	5 My. 1730			
Death	29 My. 1807			
Burial				

Occupation if other than Housewife
Church
Other husbands, if any. No. (1) (2) etc. Make separate sheet for each mar.
Her Father JOSIAH, of MAMARONECK
Mother's Maiden Name HANNAH

Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
1 ^{2}	RICHARD	Birth	4 APR 1751			
		Mar.	UNMARRIED	deficient in intellect		
	Full Name of Spouse*	Death	3 JULY 1812			
		Burial				
2 ^{1} Q	QUIMBY	Birth	11 or 23 My, 1749			
		Mar.	17 MAR. 1768			
	Full Name of Spouse*	Death	19 JULY, 1827			
	HANNAH UNDERHILL	Burial				
3	JAMES	Birth	1 JAN 1753			
		Mar.	10 Dec. 1780			
	Full Name of Spouse* 1. ELIZABETH CHADEAYNE	Death	1839			
	2 PHEBE SMITH	Burial.				
4	JOHN	Birth	20 DEC. 1755			
		Mar.				
	Full Name of Spouse*	Death	11 JAN 1778			
	? MIRIAM LATHAM ?	Burial				
5 Q.	WILLIAM	Birth	19 NOV 1757			
		Mar.	8 JUNE 1781			
	Full Name of Spouse*	Death	24 MAR. 1799			
	ESTHER UNDERHILL	Burial				
6 Q	DANIEL twin	Birth	3 FEB. 1760			
		Mar	28 MAR 1781			
	Full Name of Spouse* 1. ELIZABETH BIRDSALL 1781	Death	26 DEC. 1854			
	2. MERCY BOWMAN	Burial				
7 Q x	JOSIAH ^{6} twin	Birth	3 FEB 1760			
		Mar.	21 DEC 1784			
	Full Name of Spouse* 1. SUSANNAH BIRDSALL, 19 Dec 1781	Death				
	2. ANN REYNOLDS 1784	Burial				
8	MARY	Birth				
		Mar.				
	(Full Name of Spouse*	Death	29 My 1809			
		Burial				

*If married more than once No. each mar. (1) (2) etc.

Use reverse side for additional children, other notes, references or information

Sources:

CORNELL GEN. by Cornell

DPL
Worden: New Paltz
+ Plattekill
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NEAL

Worcester, Neal, born 19 of 1m 1781. Res. Thompson, Sullivan Co. NY
Adah Neal, born 19 of 11m 1784
their children:
Emeline and Emily Neal, born 14 of 8m 1807
Barnabas P. Neal, born 30 of 9m 1809
Adna Neal, born 8 of 5m 1812
Benjamin Neal, born 15 of 12m 1815

STOCKBRIDGE

Calvin Stockbridge, born 15 of 9m 1786. Res. Hurley.
Elizabeth, his wife, born 16 of 1m 1790
their children:
Samuel C. Stockbridge, born 8 of 7m 1809
Elam C. Stockbridge, born 21 of 1m 1813
Patience Stockbridge, born 12 of 10m 1814, died 12 of 4m 1815
Clarissa Stockbridge, born 12 of 2m 1816

LAWRENCE

Thomas Lawrence, born 22 of 1m 1771. Res. Esopus.
Sarah Lawrence, his wife, born 12 of 7m 1774
their children:
Hannah Lawrence, born 19 of 11m 1798
Jonathan Lawrence, born 14 of 9m 1800
Edward Lawrence, born 15 of 8m 1803
Charles Lawrence, born 6 of 4m 1805
Eliza Lawrence, born 16 of 1m 1807
Smith Lawrence, born 3 of 4m 1809
Effingham Lawrence, born 15 of 5m 1811
Phebe Lawrence, born 8 of 3m 1813

THORNTON

Sarah Thornton, born 20 of 5m 1782. Her husband not a member. Her son Joseph Thornton, born 14 of 4m 1805.

HUMPHREY

Timothy Humphrey Jr. born___(?) of 2m 1784, Res. Esopus.
Fanny Humphrey, his wife, born 9 of 1m 1784
their children:
Isaac Humphrey, born 11 of 10m 1804
Sarah Humphrey, born 20 of 1m 1806
Rhode Humphrey, born 25 of 10m 1809
Abigail Humphrey, born 26 of 4m 1812

CODDINGTON

David Coddington, born 9 of 9m 1785. Res. Esopus.
Dorcas Coddington, his wife, born 8 of 2m 1789
d/o Josiah & Anne
their child:
Alexander Coddington, born 30 of 6m 1810

COUTANT

Jacob, born 19 of 5m 1744, New Rochelle, West.Co. Res. Hurley.
Phebe Coutant, born 23 of 12m 17

CORNELL

Dorcas' parents
?

Josiah Cornell, born 3 of 2m 1760. Res. Esopus.
Anne Cornell, his wife, born 18 of 7m 1762.
their children:

Siblings of Dorcas

Richardson Cornell, born 9 of 5m 1791
Reynolds Cornell, born 11 of 5m 1793
Phebe Cornell, born 1 of 3m 1795
Esther Cornell, born 28 of 8m 1797
Mary Cornell, born 10 of 9m 1800
Lydia Cornell, born 26 of 12m 1802

JENKINS

James Jenkins, born 14 of 2m 1773. Res. Esopus.
Dorcas Jenkins, born 8 of 4m 1777, his wife.
their children:
John Y. Jenkins, born 27 of 5m 1798
James Jenkins, Jr. born 27 of 8m 1799
Lydia Jenkins, born 30 of 6m 1801
Alexander Jenkins, born 19 of 2m 1804
Sarah Jenkins, born 2 of 12m 1805
Nathan C. Jenkins, born 8 of 12m 1808
Hannah Y. Jenkins, born 6 of 4m 1811

ROBINSON

Rowland Robinson, born 28 of 9m 1774, died 18 of 4m 1854. Age 79y 7m 20d. Res. Esopus.
Bathsheba Robinson, his wife, born 20 of 6m 1770, died 21 of 1m 1849. Age 76y.
their children:
Eliza Robinson, born 28 of 8m 1800, died 27 of 11m 1865 at Milton. Age 65y.
Rachel Robinson, born 17 of 1m 1802
Stephen Robinson, born 4 of 4m 1803
Mary Robinson, born 29 of 9m 1804, died 28 of 9m 1834. Age. 29y 11, 29d.
Rowland Robinson, born 5 of 6m 1812, died 18 of 2m 1833. Age. 20y 8m 13d
Merritt Robinson, born 18 of 4m 1806. died 17 of 3m 1807. Age 10m 30d.
Gernetta Robinson, born 30 of 7m 1814, died 21 of 12m 1834. Age. 20y 4m 22d.

MINARD

Joel Minard, born 20 of 3m 1768. Res. Esopus.
Rebecca Minard, his wife, born ____ 1772.
their children:
Abigail Minard, born ___ 9m 1795
Joel Minard, born ____ 8m 1797
Rebecca Minard, born _____ 9m 1799
John Minard, ____ 1801
Sarah Minard, born 15 of 8m 1807
Fanny Minard, born 20 of 5m 1810
Isaac Minard, born 12 of 11m 1812
Levina Minard, born 1 of 1m 1803

David Roberts, born 23 of 3m 1843, died 17 of 4m 1845
The first of the above Roberts children were born at Rosendale and the remainder at Marbletown.

COUTANT
Thomas O. Coutant, born 30 of 11m 1802
Hannah S., his wife,
their children:
Oliver Coutant, born 1 of 12m 1823 at Rosendale Plains
Bartlett Coutant, born 15 of 6m 1827 "
Peter Coutant, born 9 of 4m 1834 "
died 7 of 6m 1842 Age. 8y 1m 28d

MOTT
John Mott, born_____, died 15 of 4m 1852, Esopus
Mary Mott, his wife,born___
their children:
John B. Mott, born 17 of 5m 1816
Culver Mott, born 30 of 4m 1818
Jacob Mott, born 2 of 10m 1821
James Mott, born 24 of 12m 1823
Sarah Mott, born 15 of 9m 1826
William M. Mott, born 14 of 9m 1828
Mary Jane Mott, born 17 of 3m 1833
Joseph Thorn Mott, born 29 of 4m 1835

AIRS)
Elisha Airs, born 11 of 8m 1804, died 22 of 5m 1838
Res. Paltz, Ulster Co.
JENKINS)
Hannah Jenkins, his wife, born 11 of 11m 1804
their children:
Moses M. Airs, born 17 of 1m 1824
William Airs, born 4 of 7m 1825
Samuel Airs, born 8 of 11m 1826
Harriet Airs, orn 4 of 8m 1828
Elenor Airs, born 4 of 8m 1830
Priscilla Airs, born 17 of 12m 1831
Margaret Airs, born 2 of 11m 1833
Anna Airs, born 29 of 10m 1835
Abigail Airs, born 5 of 9m 1837

COUTANT
Henry Coutant, born 29 of 11m 1794, died 28 of 6m 1851
Sarah Coutant, his wife, born 20 of 7m 1807
their children:
Elmira Coutant, born 8 of 8m 1844
Mary Coutant, born 21 of 10m 1848

ROOSA
Abraham Roosa, born_____ res. Esopus
Abigail Roosa, his wife,_____
their children:
Abraham Roosa b 1 of 8m 1851
William Roosa, born 10 of 11m 1854
(A Abraham Roosa died 24 of 8m 1879, could not tell which one)

Elizabeth Sutton, born 10 of 8m 1849
Anthony Sutton, born 24 of 4m 1851
Catherine Sutton, born 23 of 1m 1857
Job Sutton, born 13 of 4m 1858

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MOTT
Culver Mott, born 30 of _m 1818. Res. Esopus
Annaliza Mott, his wife, born _____
their child:
Hiram E. Mott, born 23 of 3m 1851

COUTANT
Bartlett
Lucretia Coutant, his wife
their child:
Harriet D.Coutant, born 30 of 9m 1856

END OF BIRTH RECORD

REMOVAL CERTIFICATES from Plains MM

MOFFET Sarah, with her family, from Plains to Oswego, ? 20 of 9m 1814

CORNELL Anna M., wife of Dorcas bro. Richardson Cornell, from Creek to Plains 18 of 11m 1814

SLAYTER William, and wife Sarah and four small children, Henry, Abraham, Caty and William, from Plains to Richmond,Pa. 21 of 3m 1815.

MERRITT James and wife Anne, from Plains to Marlboro, 20 of 6m 1815

FURGUSON George and wife, Sarah, and children, Hannah and Sarah, clear of marriage engagements, from Plains to New York, 26 of 12m 1815. Also minor children, George, Israel, Eliza, Rachel, Mary and Deborah.

FERGUSON John and wife, Susan, from Plains to New York 21 of 5m 1816 Our Susannah m. Hezekiah Ferguson

CORNELL bro of Dorcas Reynolds, clear of marriage engagement, from Plains to New York, 21 of 5m 1816

LAWRENCE Thomas, and wife Sarah and 9 children, Hannah, Jonathan, Edward, Charles, Eliza, Smith, Effingham, Phebe and Thomas (Hannah clear of marriage engagement) from Plains to Coeymans 21 of 5m 1816

WOOD William and wife, Abigail and son Benjamin, from Plains to Marlboro, 21 of 5m 1816

CORNELL bro of Dorcas Richardson, and wife Anna, from Plains to New York, MM ? 25 of 6m 1816 Was in Tioga Co., Elmira, 1820

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	of 3m 1816 Worden New Paltz & Plattekill
MILLS W 891 nw DPL	Cornelius, clear of marriage engagement, from Plains to Junius, 24 of 4m 1817
THORNTON	Sarah, and her little son Joseph, from Plains to Pelham, 21 of 10m 1817
GARMO	John D. and wife Sarah and 3 minor children, Hariot, Henery E. and Katherine from Plains to Creek, 25 of 11m 1817
CLARK	Hannah P., with her husband, from Plains to Coonell?, 24 of 3m 1818
CODDINGTON 1818	David and wife, Dorcas, 7 and children, Alexander, Anna, Joseph, Richardson, 8 from Plains to Scipio, 24 of 3m 1818
CODDINGTON	Jacob 1 and wife, Bethany, and 2 minor children, Robert and Elizabeth, from Plains to Scipio, 21 of 4m 1818
PRICE	John and wife, Mary and children, William (clear of marriage engagement) Daniel, and Kaziah, from Plains to New York, 23 of 6m 1818
PHILIPS	Samuel and wife, Jane and youngest child, Mary, from Plains to Stroudsburg, Pa. 23 of 6m 1818
YANDLE	George and wife, Hannah, and 5 small children, William, Phebe, Mary, Elizabeth, and Anna, from Plains to Queensbury 25 of 8m 1818
SLAYTER	Mary, wife of Abraham , from Plains to Stroudsburg, Pa. 20 of 10m 1818
ECKERT	Charlotte, wife of John, from Plains to Stroudsburg, Pa. 20 of 10m 1818
TURNER	Mary, wife of Benjamin, from Plains to Stroudsburg, Pa. 22 of 12m 1818
MERRITT did they go to Mich	James, and wife Anna, and 6 small children, Elizabeth, Jeremiah, Daniel, Bethany, Prudence, and Sarah, from Plains to Marlboro, 22 of 2m 1820
COUTANT	Jasper, and wife, Phebe, and minor children, Eliza, Jane, Margaret Ann, and Gideon, from Plains to Stroudsburg, Pa. 21 of 3m 1820
COUTANT	Benona and wife, Lydia, from Plains to Stroudsburg, PA. 25 of 4m 1820
LOCKWOOD	Abraham, clear of marriage engagement, from Plains to New York, no date ~~mar~~ Mary 7 Cornell (Josiah 6)
GENNER	Solomon, clear of marriage engagement, from Plains to Creek, 24 of 4m 1820

	Norrige, 25 of 7m 1820
FITZGERALD	Richard, clear of marriage engagement, from Plains to Purchase, 24 of 4m 1821
CORNWELL	Dorcas' sis Phebe R., clear of marriage engagement, from Plains to New York 22 of 5m 1821
CORNELL 1822	Dorcas' bro Richardson, 7 and wife Anna M. and 2 small children, Aletta K. and Dorcas, from Plains to Scipio 22 of 1m 1822
BUCKHOUT	Lydia with husband, from Plains to Marlboro, 23 of 4m 1822
MOORE	Merritt and wife Phebe from Plains to Oswego, 21 of 5m 1822
TITUS	David and wife Elizabeth from Plains to Oswego, 21 of 5m 1822
CORNELL	Dorcas sis? Our Mary m. Abraham Lockwood in —; had 3 ch. by 1822. Mary, clear of marriage engagement, from Plains to New Yor, 24 of 8m 1822
WASHBURN	Joseph. and wife Philadelphia, and 4 minor children, Joseph C. , Phebe, James and William, from Plains to Allum Creek, Ohio 24 of 9m 1822
WASHBURN	Henry, and wife Mary and two infant children, Philener and Charles, from Plains to Allum Creek, Ohio 24 of 9m 1822
WASHBURN	Benjamin and wife Huldah and infant Anna, from Plains to Allum Creek, Ohio, 24 of 9m 1822
MILLER Underhill	Sarles Miller and wife Phebe and 7 minor children, Sarah Ann, Henary, Daniel, Philip, Amy, Jane and Hannah and Hannah Underhill, from Plains to New York 25 of 3m 1823
CULVER	Peter and wife Lydia, from Plains to Creek, 25 of 3m 1823
CORNELL	Dorcas' sis Esther, clear of marriage engagement, from Plains to Hector, 25 of 3m 1823
WILDE	Richard and wife Hannah Cornell ? and 3 minor children, Susanna, John C. and Josiah, from Plains to Hector, 25 of 3m 1823
GARMO	Elias D. and wife Clemma and 6 minor children, John, Lydia, Mary , Anna, Hannah, and Rufus, from Plains to Ninepartners, 20 of 5m 1823
CORNELL Dorcas' parents 1823	Josiah 6 and wife Anna and daughter Lydia, clear of marriage engagement, from Plains to Hector, 20 of 5m 1823
HALLOCK	Nicholas and wife Elizabeth and 8 minor children

FORMATION OF THE MARLBOROUGH MONTHLY MEETING:

MARLBOROUGH PREPARATIVE MEETING (MILTON) - David Codd 1812-13
Meeting for worship allowed 17th 5th month 1776 under the guidance of Nine Partners Monthly Meeting; Set off to Creek Monthly Meeting on 3rd month 1782; Set off to Cornwall Monthly Meeting 22nd 12th month 1788; Became a part of Marlborough Monthly Meeting on 27th 6th month 1804.

Newbury VALLEY PREPARATIVE MEETING (PLATTEKILL) - Josiah Cornell 1794, 1809
Meeting for worship allowed in 1788; Preparative Meeting established 18th 7th month 1799 as part of Cornwall Monthly Meeting; Became a part of Marlborough Monthly Meeting 27th 6th month 1804. David J. Codd 1809

PLATTEKILL PREPARATIVE MEETING (CLINTONDALE) -
Meeting for worship allowed 12th month 1801, as part of Valley Preparative Meeting, under the guidance of Cornwall Monthly Meeting; Became a part of Marlborough Monthly Meeting 27th 6th month 1804; Preparative Meeting established 26th 8th month 1807 under the Marlborough Monthly Meeting.

PALTZ PREPARATIVE MEETING (NEW PALTZ and/or BUTTERVILLE) -
Part of Valley Preparative Meeting when Valley was established 18th 7th month 1799, as part of Cornwall Monthly Meeting; Preparative Meeting established 6th month 1801 under Cornwall Monthly Meeting; Became a part of Marlborough Monthly Meeting 27th 6th month 1804; Set off to Plains Monthly Meeting 9th month 1813; Again became a part of Marlborough Monthly Meeting in 1854 when Plains Monthly Meeting laid down.

ROSENDALE PLAINS PREPARATIVE MEETING (TILLSON) -
Preparative Meeting established 1st month 1813 as part of Marlborough Monthly Meeting; Became a part of Plains Monthly Meeting 9th month 1813; Members attached to Marlborough Monthly Meeting when Plains Monthly Meeting laid down 24th 1st month 1854. David Codd 1814

ESOPUS PREPARATIVE MEETING -
Meeting for worship allowed 24th 1st month 1791 as part of Marlborough Preparative Meeting under the guidance of Cornwall Monthly Meeting; Became a part of Marlborough Monthly Meeting 27th 6th month 1804; Became a Preparative Meeting 10th month 1812 under Marlborough Monthly Meeting; Set off to Plains Monthly Meeting 9th month 1813.

GREENFIELD PREPARATIVE MEETING -
Meeting for worship allowed 21st 10th month 1807 under guidance of the Marlborough Monthly Meeting; Preparative Meeting established on 27th 9th month 1809; Became a part of Plains Monthly Meeting 9th month 1813.

ALL UNDER THE GUIDANCE OF THE NEW YORK YEARLY MEETING. N.Y. MM

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DPL

QUAKER HIST. & GEN. OF MARLBOROUGH MONTHLY MEETING - ULSTER CO., N.Y.: 1804-1900
by S.V. Anson & Laura M. Jenkins.

Need
p.14 re
Josiah Cornell

CHAPTER ONE

MARLBOROUGH MONTHLY MEETING
SOCIETY OF FRIENDS

The Religious Society of Friends was among the first colonists to settle in America. Their struggle for the right to serve God in their own way is part of our heritage. Over the years they were thought to be peculiar people who used the utmost simplicity in speech, manner, dress, refused to bear arms, shunned politics and the symbol of Quakers had become the Quaker bonnet.

Most bonnets now hang in museums and altho still holding to a tradition of pacifism, many Friends serve in the armed forces and alternative services. By no means do they avoid politics, but take an active and strong verbal interest in their country. Along with two past Presidents, there are numerous others who have held political offices of importance. Not surprisingly, woman sufferage leaders Lucretia Mott and Susan B. Anthony were dedicated Quakers. Women have always been regarded and treated as equals within the Quaker meetings and homes.

Many fine publications have been made available to the public describing in depth the early Quaker religion from the time of George Fox thru the arrival in 1656 of the first Friends in America and finally their establishment here. The intention of this text, however, is to describe briefly how the Friends in Ulster County lived, worked and developed within the Marlborough Monthly Meeting.

According to the local history books, the first Friends came up the Hallock Hudson from Long Island in 1760 and settled in Milton. New Marlboro They suffered the same hardships as all pioneers of that time trying to carve out a new life and certainly their faith was tested time and again due to the Friends doctrines that differed so from their neighbors.

During the American Revolution the Quakers suffered deeply in their efforts to remain neutral. Because of their beliefs, forbidding them to bear arms, many of their fellow Americans regarded the Quakers as Tories and they were treated as such.

After the war, due to their unpopular stand during the struggle for independence, the Friends withdrew more into their own groups. They were insistant that their children not mix with non-Friends and developed their own schools. The education of their members was a constant concern of the Friends and rarely was there found a Quaker man, woman or child who could not read and write. The evils of drinking was a subject raised frequently and members were encouraged to retain their simplicity and quiet.

A young couple planning to join in marriage would come before the meeting to ask approval. A committee was then appointed to visit and meet with the couple individually until "the way appeared clear" for them to wed. Ministers did not perform the wedding ceremony, the couple conducted their own simple ceremony, repeated their vows to each other and all present signed the certificate as witnesses. Until this form of marriage was recognized by law, they were often persecuted for living together illegally as man and wife.

From the beginning of their settling in the Hudson Valley, the Friends began to establish themselves and held a reputation of fairness and honesty in their businesses that has been unequaled by any single group. Indeed, their reputation for honesty and fairness ranged far and one of the favorite stories is of the

Re. Josiah Cornell, p.1
Esopus MM
Jacob & Bethany
Coddington

Quaker who was subpoenaed to testify in court. Knowing he was a Quaker, the judge asked, "Do you swear or affirm?"

"Neither," the Quaker replied. "I speak the truth."

"Very well," said the judge. "You may proceed."

If there was a question of misconduct, it was brought before fellow members at monthly meeting and the offenders were either urged to discontinue questionable conduct or were disowned after being given every opportunity to change their ways. It was not unusual to find in the early minute books, members being disowned for reasons such as: 'marrying out', which was usually marrying a non-member but in some cases it was two members married by a magistrate outside of the meeting; drinking spiritous liquors to excess; attending places of diversion; bearing arms; not conducting themselves with plainness in either dress or speech or rarely, dishonesty in conduct of business. If a Friend wished to acknowledge his misconduct, he or she was accepted back into the meeting, after agreement from the committee and the monthly meeting.

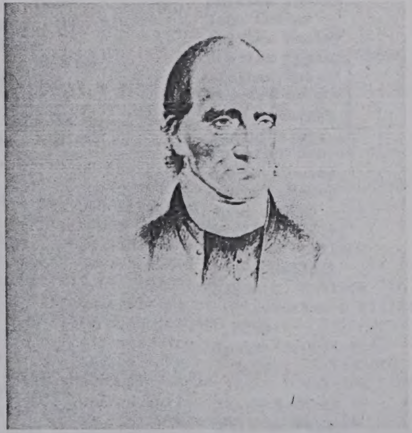
During these years of expansion, more preparative meetings were formed and in 1813 a new Monthly Meeting was allowed to separate from Marlborough Monthly Meeting. It included Paltz, Esopus, Plains and Greenfield and was called Plains Monthly Meeting.

PLAINS MM

HICKS

By far, the most startling event within the Friends Society was the separation in 1827/1828 which was caused by two factions of Quaker leadership disagreeing. The Conservative Friends wished to perserve old-time Quakerism in its original form and the Liberal Friends wished more freedom of conscience. HICKSITES

Elias Hicks, who was born in 1748 on Long Island, gained a large following of Quakers after speaking out on the contradictions and inconsistancies of the Bible. He felt that the Bible should be used only to point us to the "inner light" of our souls. But since Friends had been urged to teach their children to read and study the Scriptures and to use them as guidelines in their life, it was unheard of to set up man's reason as his only guide.



ELIAS HICKS

Hick's fame was wide spread and many gathered to hear him speak, as he seemed to dissolve the gap between aged and youth. There were complaints lodged against him because of the doctrines he preached and the disorder caused by some of his gatherings, but by the time that the Philadelphia elders attempted to forbid Elias Hicks to preach, he was an aged and powerful minister with an enormous following.

When the separation finally occured in 1827, both sides were to blame for their behavior: the Orthodox for their belligerent attack on persons holding what they considered unchristian opinions and for disowning all members of the Hicksite party; the Hicksites for their unwillingness to await, in the time honored Quaker manner, for greater unity.

The thought of Quakers shouting and talking at the same time others were, Friends arguing with Friends, Friends separating from group unity and trying to dictate to each other is not at all like a regular Quaker meeting.

This controversy much lowered the general regard in which the Society had been held by the public. It left behind hurt and bitterness among families and friends that would not be healed for many years. To this day, there are Quakers who feel uncomfortable about their ancestors involvement with the Hicksites.

Marlboro

The most troubled area in the Marlborough Monthly Meeting was the Milton area, where the meeting house and the cemetery were taken over by the Hicksites and this left the Orthodox Friends without a meeting place until 1830 when a new meeting house was built. In the meantime, their meetings were held in homes and also at the Valley meeting house in Plattekill. The large Hallock family of Milton was divided into two sections, with the descendants of Samuel Hallock remaining Orthodox and the descendants of Edward Hallock following the Hicksites or as was later known "The Friends of Progress."

The minutes of the Valley Preparative Meeting show some unrest during this period by stating "...... in consequence of the great disturbence....... this meeting has thought it best to nominate a few Friends to have the care of the doors ......" Appointed to 'care for the doors' were John T. Birdsall, Gideon M. Birdsall, Thos. P. Birdsall and Samuel Birdsall, who it is assumed, were all powerful enough men to attend to any outbreaks of disturbance. At this same meeting of the 18th day 9th month 1828 there were complaints brought against John Palmer, Ebenezer Cooley and Joseph Sherwood "..... for embibing principals counter to the doctrines of Friends, disturbing the good order of our meetings and identifying themselves with the separatists...." They were all disowned.

Interestingly, Plattekill (Clintondale) Preparative Meeting had no disturbances during this period and there did not appear to be any separation within this closely knit group of Friends.

Esopus, Paltz and Tillson Preparative Meetings, all part of the Plains Monthly Meeting since 1813, had their share of disturbances and Esopus Orthodox Friends lost their meeting house to the Hicksites. The remaining Friends from there then attended meetings in Paltz, Tillson or Plattekill, since this seemed to be the breaking point for this small meeting and it never recovered enough to rebuild another meeting house in the Esopus area.

Sadly, there are few minute books from the Marlborough Monthly Meeting available belonging to the Hicksites, but the few that are stored in the Haviland Record Room in New York City show that the meetings were conducted practically identical to the Orthodox meetings. In fact, when first reading the minutes it is difficult to determine which books belong to the Orthodox and which belong to the Hicksites, since both felt they were still the only Friends and that the other had separated from them.

An important listing the Hicksite left in the first minute book starting on the 22nd of the 4th month 1829, consisted of three lists of names showing who had followed Elias Hicks' teachings, those that remained Orthodox and those that remained 'Neutrah'.

Marlboro 1829

We enclose this list as is shown in the minute book since it is the most complete listing of all the Quakers within the Marlborough Monthly Meeting available for that time period.

"Of Friends [Hicksites]	136
of them that have seperated	258
Neutrah Liberals	20
	414

Names of Friends [Hicksites] -

Edward Hallock
John Sheffield
Rebecca Sheffield
Hallock Thorne
James Hull
Anna Hull
Adams Hull
Phebe Hull
  John, Olive,
  Henry & George
David Adams
Ann Adams
  Samuel & Isaac
Robert Young
Sarah Young
Abraham Young
Maryan Young
  Isaac, Jacob
  Phebe, Esther,
  John - minors
James Sherman
Philadelphia Sherman
  Hannah, Isaac,
  Townsend, John-minors
James Chase
Martha T. Hallock
Phebe Hallock
Robert Hallock
Amelia Hallock
  Abraham - minor
John P. Hallock
Rachel Hallock
Nathaniel Hallock
Mahlon Beeks
Johnathan Haight
Joseph Sherwood
Samuel Sherwood
Thomas Sherwood
Daniel Sherwood
John Palmer
Benjamin Cooley
Silas Seaman
Willett Seaman
Valentine Seaman
Wager Hull
Frances Hull
Elizabeth Hartford

Charles Field
Martha Field
William A. Feild
Hannah Field
Absalom Barrett
Deborah Barrett
John Barrett
Phebe Barrett
Ann Barrett
  Samuel, Absalom,
  James - minors
Moses Birdsall
Hannah Birdsall
Thomas Birdsall
Zepheniah Birdsall
Nelson Birdsall
Abigail Birdsall
Loiza Birdsall
  Cordelia - minor
Sarah Ann Carpenter
Ann Underhill
Amy Underhill
Justice Cooley
John Cooley
Charles Cooley
Justice Cooley, Junr.
Stephen Haight
Charles Haight
Daniel Haight
Henry Haight
Ebenezer Cooley
Harvey Cooley
Daniel Cooley
John Cooley
William Cooley
James S. Hallock
Laura Hallock
Sarah G. Hallock
  Clementine & William -
  minors
Bethania Codington w/o Jacob I
  Robert, Elizabeth
  & -minors
Phebe Hallock
William Hallock
Phebe Ann Hallock
  James, John, William-minors

Edward Hallock
Amy Hallock
  Valentine, Isaac,
  Nicolas, Caroline
  minors
Edward Young
Hannah Young
David Young
  Alexander, Edward H.,
  William C. - minors
Hulda Sherwood
Abigail Becks
Phebe Becks
Martha Becks
Phebe Haight
Eliza Haight
Mary Haight
Sarah Haight
Mehitable Cooley
Hester Cooley
Phebe Seaman
Persilla Cooley
Lucy A. Cooley
Elizabeth Cooley
Catharine Cooley
Deborah Cooley

CONSERVATIVE

Of them that have separated [Orthodox] -

John Wood
Sarah Wood
Martha Wood
Catharine Wood
  John - minor
John Wood, Jun.
Sarah Ann Wood
  Mercy Ann, Henry,
  Mary - minors
John Ransom
Elizabeth Ransom
Joseph Ransom
Edward Ransom
Ann Mariah Ransom
Foster Hallock
Martha Hallock
Alexander Hallock
Eliza Hallock
Phebe Hallock
  Martha ann,
  George - minors
Abraham Young
Mary Young
Henry Young
Mary Young
  Julian, Eliza,
  Hannah, Charles-
  minors
Hiziah Young
Hannah Young
Uriah Coffin
Wm. Coffin
Eliza Coffin
  Susan, Edward,
  James - minors
Susannah Berhout
Benjamin Sands
Amy Sands
Hannah Church
Samuel Adams
Anna Adams
  Samuel C., Anna M.,
  David & John - minors
Abel Adams
Patience Bloodgood
  Anna, Samuill,
  Sarah - minors
Nathaniel Selleck
Phebe Coffin
Arabella Hallock
Henry Young
  Young
John Craft
Philena Wheeler
Haydock Carpenter
Deborah Carpenter

Carpenter (cont.)
  Aaron, Robert,
  Mary, John,
  William, Deborah,
  George, Oliver,
  Amelia - minors
Lois Carpenter
Seleck Carpenter
Samuel Palmer
Deborah Palmer
Israel Palmer
Charles Palmer
Catharine Palmer
  Eliza, Zopher,
  Deborah G., Alexander,
  Mary, Samuel H. -
  minors
Henry Palmer
Anna Palmer
  Benjamin, Martha -
  minors
William Palmer
Dorcas Broadhead
Reuben Barnard
Mary Barnard
  James & Polly -
  minors
Anna Bernard
Adney Heaton
Phebe Heaton
  Rachel, Clementine,
  Daniel, Mary Ann,
  Adna F., Halenor,
  Thomas - minors
James Turner
Elizabeth Turner
  Henry, Sarah,
  Julian, Mary,
  Phebe Jane, Bethany
  & an infant - minors
Stephen Wardle
Jerusha Wardle
  Eliann, Mary -
  minors
Joel Cornnell
Anna Cornnell This is NOT Josiah 6
  Phebe, Wm., Mary,
  Edwin, Deborah,
  Elizabeth - minors
Nathaniel Thorn
Charity Thorn
  John, Wm., Esther,
  Elnathan, Sarah,
  Stephen, Solomon -
  minors
Phebe Mor__ ?

Abigail - minor
Mary Cornnell
  & 2 minors
Susanah Cornnell NOT my line? 6
Could be Susannah
b.1785
m.1805 to Ferguson
Clementine Heaton
Rachel Heaton
Mary Heaton
Jacob Heaton
  Hannah - minor
Peter Coutant
Peter J. Coutant
Tristam Russell
Samuel Russell
James R. Russell
  Solomon - minor
Stephen Taber
Elinor Heaton
Josiah Hartshorn
  James, Thomas - minors
Thomas Lawrence
William Gerow
Elias Gerow
Elias Gerow, Jun.
Isaac Gerow
Johnathan Taber
  John - minor
Jacob Gerow
Samuel Heaton
John Birdsall
  William - minor
James Pine
Johnathan Thorn
Benjamin Birdsall
Jessee Whitney
Samuel Haviland
Adam Griffin
  Isaac - minor
Smith Pine
  Elias - minor
Zepaniah Birdsall b/o Susannah 1st w/o Josiah Cornell
David Birdsall
Gideon Birdsall
  Thomas, Zepaniah -
  minors
Thomas Thorn
Daniel Birdsall
  John, Elias,
  Daniel - minors
Solomon Birdsall
Bariah Birdsall
James Birdsall
Thomas Birdsall
Benona Coutant
Daniel Manna - minor
Harvey Manna - minor
Jeremiah Whitney

Of them that have separated [Orthodox] - (cont.)
Prudence Whitney
Elizabeth Whitney
  one minor
Alche Underhill
Elenor Coutant
Rhoda Russell
Mary Russell
Lois Russell
Belina Hartshorn
Gerta Hartshorn
Lucy Lawrence
  Phebe - minor
Phebe Gerow
Elizabeth Gerow
Eliza Taber
Desire Taber
Mary Taber
  Anna Maria - minor
Ephea Brundage
Hester Birdsall
~~Mary An~~ Birdsall - minor
Hester Birdsall - minor
Elenor Birdsall - minor
Lydia Heaton
  Clementine &
  Elizabeth - minors
Elen Pine
Anna Birdsall
Mary Thorn
Rhoda Robinson
Susan Birdsall
Sarah Birdsall
Lavina Haviland
Judith Higgins
Phe__ Higgins
Joan Higgins
  Catharine, Dorcas,
  Mary, Elizabeth,
  minors
Rachel Griffin
Elizabeth Griffin
Hannah Seaman
Phebe Gerow
Catharine Palmer
Catharine Pine
Anna Birdsall
Ann Birdsall
Mary Birdsall
Jane Birdsall
Palmyra Birdsall
Rhoda Birdsall - minor
Hannah Birdsall - minor
Anna Birdsall
Catharine Birdsall
  Phebe & Sarah - minors
Rhoda Birdsall
  Ellaner, Louza,
  Hannah - minors
Lydia Coutant
Susan Manna

Neutrah -
David Barnard
Wm. Barnard
Daniel Barnard
Rachel Barnard
Stephen Wardle, Jun.
Jeremiah Relya
Nathaniel Cornnell
Phebe Lawrence
Daniel Lawrence
Polly Seaman
Joseph Wheeler
Thomas Buchanan
Rachel Buchanan
Josiah Brundage
James Pine, Jurn.
Hulda Russell
Hester G__?__
  Pine
Jacob Codington w/o Bathany
Debora Russell"

During the following more peaceful years, the minutes show a constant strength and building within the Orthodox Friends meetings. Libraries were formed at the meeting houses as early as 1829 and were a great source of pride. There were long discussions about building up the supply of books, rules were set up to lend them and librarians were appointed to have the care of them.

In 1838 a fund was created to be used towards the education of teachers.

Repairs to the meeting houses and horse sheds were constantly a topic discussed and it appears that great care was taken to keep all the meeting houses and cemeteries in good condition.

In 1854, the small Plains Monthly Meeting, having problems, 'laid down' and their members at Paltz and Plains (Tillson) once again joined with the Marlborough Monthly Meeting.

By no means was the helpfulness and caring of the Friends restricted to any single area. Committees were constantly being formed to raise monies to help build meeting houses all over the United States and Canada; to aid drought victims in the Western states; in helping educate and relocate the Indians and in assisting the slaves of the Southern states.

The involvement of the Quakers during the Civil War is not surprising as one of their trademarks has been their insistance upon equality regardless of race, creed or national origin.

SLAVERY

The first declaration against slavery had been made by the Quakers of Germantown in 1688 when they sent forth a protest against owning or selling men against their will. It was not until 1784, nearly 100 years after the Germantown declaration, that the last Quakers lived up to this first protest and agreed to release their slaves. Altho many shared in the antislavery sentiment from the beginning, there were many Quakers who not only owned slaves, but were involved in the importing of slaves.

Friends not only became active in the antislavery movement and the Underground Railroad but also in the welfare of the freed slaves after the Civil War.

Altho not allowed by Friends' doctrine to bear arms, many of the young Quakers joined in the Civil War anyway. Those actively involved in the fighting from this area were: Haydock Carpenter, son of Robert and Susan, who died during service on the 27th of the 10th month 1864; Francis C. Johnson, of the Valley, whose acknowledgement was later accepted after his return; his brother, Joseph H. Johnson, who died in service sometime before the 21st of the 6th month 1865. The two Ketcham brothers, John T. and Edward H., sons of David and Martha of Milton, were also both killed during their service in the Civil War. A manuscript, housed in the Sarah Hull Hallock Library in Milton, N.Y., contains letters written by the young soldiers to their mother, describing unbelievable hardships endured before their deaths. Edward died at the Battle of Gettysburg in July 1863 and John died in October 1863 at the Libby Prison in Richmond, Virginia. Their cousin, Nehemiah Hallock Mann, son of John and Phebe, was killed at Cedarville, Virginia during August 1864.

There were many ways the Friends fought slavery without bearing arms. One way was by refusing to buy or use materials produced by slave labor. Merchants no longer sold cotton and instead restricted their merchandise to different forms of wool and they used other sweetners instead of sugar.

Quaker participation in the Underground Railroad created the livliest issue within the meetings. This system of aiding escaping slaves by passing them from friendly hands to friendly hands until they reached the safety of Canada, was never officially sponsored by the Quakers, but many played a prominent role in the movement.

Altho Friends had always prided themselves in doing everything in an aboveboard fashion and maintaining a reputation for strict honesty, the ones who participated felt justified in what they were doing.

In Milton, the Hallock homestead was reportedly used as a stop in the Underground Railroad. A story told in that area related how the local officials searching for a runaway slave were allowed to search the house and grounds. The runaway slave, instead of being hidden, was working in the kitchen, dressed in woman's clothing, peeling potatoes. When asked if there were any runaway slaves on their premises, the Hallocks replied, "There are no slaves here," meaning that they did not recognize that any person could be a slave. The officials, knowing the honest reputation of the Quakers, left peacefully and satisfied that the hunted man was not on the premises. That evening the runaway was transported on to the next station.

There were probably many such stations within the Hudson Valley area, but because of the deep secrecy involved, most have never been pinpointed.

After the war the minutes show that the demands of the Yearly Meeting budget grew from $3500 to $36,000 in 1866. Much of the extra money was evidently used to relieve the sufferings among the southern Friends and in relocating the slaves.

At the start of the 1870's and thru the year 1900 many changes were made within the meetings. Evangelistic Meetings were popular and were held weekly. A Mission was started in New Paltz. During this time the men and women began to hold joint business meetings rather than the separate ones held previously. The first paid ministers were hired and singing was introduced into some of the meetings.

There was growth in some of the preparative meetings and in others a gradual falling off of membership. By the start of the 1900's the preparative meetings were operating more independently of each other and altho the monthly meeting

was still in control of the final decisions on many matters, it appears that the preparative meetings made more decisions within their own groups.

Milton, Plattekill and Paltz all eventually closed their meeting houses, leaving Clintondale and Tillson as the survivors of the original Marlborough Monthly Meeting.

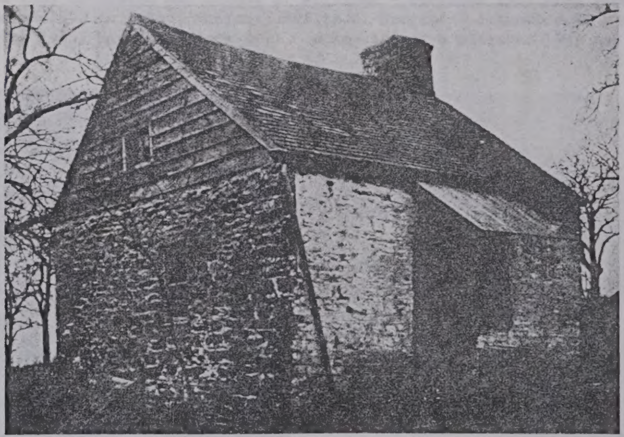
HALLOCK HOUSE IN MILTON
USED AS UNDERGROUND RAILROAD STATION

CHAPTER TWO

MARLBOROUGH PREPARATIVE MEETING
MILTON

On December 31, 1760, Edward Hallock, a Minister from Long Island, with his family, sailed up the Hudson and landed at what is known as Forefathers Rock, south of Milton. They moved into a stone house occupied by one of Edward's daughters who had married John Young.

He began holding Friends meetings at this house soon after his arrival and these are assumed to be the first meetings of Friends to be held in Ulster County.



EDWARD HALLOCK'S HOUSE WHERE FIRST FRIENDS MEETINGS WERE HELD

The first purchase of land by Friends, for a meeting house, was in 1789 when seven acres were purchased from Daniel and Jemima Knowlton. The trustees appointed to have charge of the purchase were William Thorn, Jacob Wright, Edward Hallock and Alexander Young.

This small meeting house was used until 1804 when a new lot, on the same road further north, was purchased from Joshua and Martha Sutton for $90, containing one and a half acres.

The meeting house built at that time was used until 1827/1828 when the separation between the Orthodox and Hicksites occurred. The larger part of the Friends at Milton became followers of Elias Hicks and the Hicksites gained control of the meeting house property.

In the minutes of 21st 5 mo. 1828 (Orthodox) the following statement was found: "This meeting takeing the subject of the state of Marlborough preparative meeting into consideration leaves that meeting at liberty to meet at the house of Foster Hallock to transact the business of the meeting."

Minutes of 23rd 7 mo. 1828 further expand on the problem of a meeting place by stating: "The Quarterly Meeting takeing the situation of Marlborough monthly meeting into consideration and inasmuch as Marlborough meeting house is in the possession of the separatists that meeting is left at liberty to visit at the Valley until it may seem right that it be held otherwise."

The division within the Friends meeting was severely felt in this area, more so than any other of the Marlborough Monthly Meeting, excepting Esopus. It divided families and neighbors and caused bitterness that lasted for many years to come. The most noted splits were within the Hallock family, half of them remaining with the Orthodox and half following the teachings of the Hicksites.

On the 27th 1 mo. 1830 the Marlborough Preparative Meeting forwarded a minute to the monthly meeting, "........respecting the destitute situation of that meeting in consequence of being deprived of their meeting house......" A committee was then formed and later reported that Friends there did need a meeting house. Foster Hallock and John Wood were appointed as trustees to have the care and supervision of the building of the meeting house for which a lot of land was purchased from Foster Hallock.

As was the usual case, the rest of the preparative meetings helped raise the money for the building, excepting Plains Preparative Meeting who did not pay their share and the balance was raised by the rest of the meetings.

The overseers first appointed after the building of the meeting house were Foster Hallock and Uriah Coffin.

In 1834 Daniel P. Birdsall and Abraham Young were appointed to take a deed of conveyance on behalf of the society for a piece of land adjoining the house lot, for the use of burial grounds.

This building was used until 1886 when the meeting house and lot, excepting for the burial grounds, were sold. On land purchased from Margaret Barrett, near the village, a new meeting house was built. The cost was $2450 and the doors were first opened for worship on the 22nd 5 month 1887.

MILTON MEETING HOUSE

At the opening it was recorded in the minutes that the meeting house had been built thru "open hearts and willing hands" and that the monies and work had been supplied thru the preparative meeting itself. It was expressed that at the opening ".... A mixed multitude soon filled the house to overflowing and hundreds were not only permitted but entreated to partake of the blessed and broken bread so lovingly handed forth by Luke Wood and eight others on that very interesting occasion."

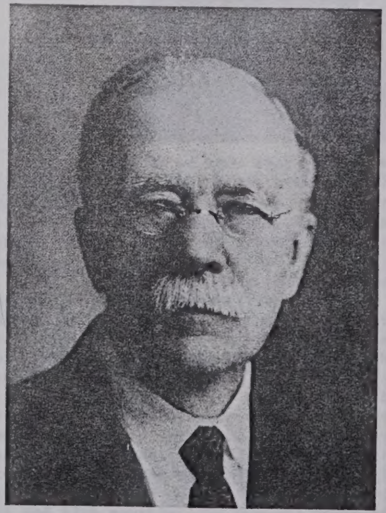
Soon after this, there was an upsurge in the requests for membership, whether the building of a new meeting house or the relaxing of the more rigid discipline was the reason is unknown.

On the 27th 6 month 1888 the Marlborough Preparative Meeting requested and was granted permission to change their name to the Milton Preparative Meeting, which it remained during the balance of the life of that meeting.

The first mention of supplying a home for the minister was in 1894 when land was purchased from Sarah C. Hallock for "....building thereon a house to be occupied by their pastor."

The earlier resident ministers were: Edward Hallock, Samuel Hallock, David Sands, Samuel Nottingham, Samuel Adams- who was acknowledged a minister in 1812, Ann Adams- acknowledged a minister in 1828, Nicholas Hallock, James Hallock- acknowledged a minister in 1809, Hannah F. Fry- acknowledged a minister in 1856 and Stephen Taber- acknowledged a minister in 1863.

Other ministers, some of which resided here for only a short period of time were: George Wood - received 1883 from Glen Falls MM and removed 1883 to Qudberry MM, England; Jesse McPherson; S. Adelbert Wood - received 1884 from Hanover MM and removed 1889 to Amboy, Indiana; Edward Wood - received 1889 from Ypsilanti MM, Michigan and removed 1892 to Dartmouth MM, Massachusetts; Mary S. Knowls - removed 1894 to Farmington MM; Harry R. Keats - acknowledged a minister 1891 and removed to Glen Falls MM in 1896; Caleb J. Jenkins - received 1896 from Cornwall MM and removed 1901 to Boston MM; Thomas E. Williams - received 1902 from Farmington MM and removed 1902 to Amboy, Indiana; Emilie U. Burgess - acknowledged a minister 1890 and died 1905; Martha Hallock Bell - acknowledged a minister 1903 and died in 1933.



HARRY R. KEATS

MARTHA HALLOCK BELL

A listing of membership in the 21st 8 month 1898 minutes showed the following families as members of this meeting (some of these already had been erased or deceased by 1898, but their names still appeared); Aldrich, Burgess, Barrett, Birdsall, Carpenter, Cary, Clark, Carruth, Fry, Hallock, Moore, Lounsbury, Palmer, Coffin, Coutant, Caywood, Ransome, Sands, Smith, Taber, Lewis, McGinnis and Bell.

In 1904 the 100th anniversary of the Marlborough Monthly Meeting was held on the 25th of the 6th month at Milton, since this was the town where the first meeting in 1804 was held. The program began with a short devotional meeting, followed by a reading by the clerk of the minute written at the founding of the meeting. This was followed by an address by James Wood of Mt. Kisco, the Clerk of Yearly Meeting, on the early history of the society in these parts. Martha H. Bell gave a talk on "Extracts from the History of Marlborough Monthly Meeting", and at the close, all were invited to remain and partake of the bounties so kindly furnished by the Friends of Milton.

This was followed at 2 p.m. by a business meeting and then at 2:30 p.m. the celebration was continued with reminisinces of the past by Wm. Tho. Willis. Then, "J.L. Spicer [of Poughkeepsie Yearly Meeting] gave some very spicy remarks and a very interesting account of the early history of the church in this vicinity. One of the anecdotes he related was the acquiring of a tract of land of 300 acres by getting the owner intoxicated and while in that condition received the title to the land."

Then followed: "Samuel Birdsall then spoke of this being an occasion for arousing enthusiam and loyalty to the church. David Little [Minister from Poughkeepsie] added to the enthusiam by a few well chosen remarks. George A. Carpenter said that he was the oldest member present and could remember farther back than anyone present and spoke in a very cheerful and inspiring manner."

At the close, "A Hymn was then sung. After which Walter H. Commons [Pastor of Clintondale Meeting] read a very interesting and instructive paper on our 'Martryed Friends.' The meeting closed with singing "God be With You" and prayer by Wm. Tho. Willis."

Before 1927 it was shown in the minutes that the Milton meeting was receiving monetary assistance from the New York Yearly Meeting in order to support their pastor and to meet operating expenses.

Already on fragile footing, the membership of the Milton meeting decreased sharply with the construction of a state highway (Route 9-W) passing thru the site of the Milton Church. After more than two years of negotiations, in 1930, a nearby lot was purchased from the St. James Catholic Church and the meeting house was moved. Meetings were still not held regularly after the move since there was no permanent entrance into the new site until the state road was finished. In the meantime members joined in services with other churches.

After the death in 1933 of Martha Hallock Bell, who was the last minister in Milton, the membership dwindled rapidly. Regular meetings were not held after her death and in 1948 the meeting house was sold to Philip Martin of Milton and converted into a dwelling. The parsonage was sold in 1951, thus ending 191 years of Quaker meetings in the Milton area.

JOSIAH 6
CORNELL

CHAPTER THREE

VALLEY PREPARATIVE MEETING
PLATTEKILL

I visited this in May 1992
Meeting house on Cornell land

Altho we know that Friends meetings were held as early as 1788 in the Plattekill Valley, the first minutes confirming their existence were dated the 4th month 1789 and stated that Job Wright with his wife and five children brought a certificate from Chappaqua Monthly Meeting and settled in the back part of Newburgh Township. Shortly after his arrival the meeting place was transferred to his house and continued there for some time.

In the minutes of the 4th month 1791 it was recorded that "....there having been a meeting held for some time at the house of Job Wright and this meeting, taking into consideration thinks proper to propose to the Quarterly Meeting whether it is not time there be a preparative meeting settled there......" The request was brought before Cornwall Monthly Meeting by Marlborough Preparative Meeting but did not meet with approval.

At a monthly meeting held at Newburgh Valley in the 7th month 1793 a committee reported that the meeting stood in need of ground to bury in and build a meeting house on and proposed that two acres of land be purchased from Josiah 6 Cornell, near to his house. After taking the matter into consideration a committee was appointed consisting of TWIN OF JOSIAH Daniel Cornell, William Titus and Job Wright to purchase said ground, take deed for the same and record it. This was accomplished on the 23rd day of the 12th monthly 1794 for the price of £12 or about $60. At the same time a Preparative Meeting was finally granted to be held at Newburgh Valley.

The first meeting house was built 1794/95. Altho the dimensions approved at first were for a building 24 ft. x 34 ft. with 16 ft. posts at an estimated cost of £300, they later found it difficult to raise so large a sum of money and the

LOOK UP REST OF
TORY

CHAPTER SEVEN

ESOPUS PREPARATIVE MEETING

Meeting for worship was first allowed at Esopus on the 24th day of the 1st month 1791 as a part of the Marlborough Preparative Meeting, under the guidance of the Cornwall Monthly Meeting.

They became a part of the Marlborough Monthly Meeting when it formed in 1804 and the minutes state that 'Little Esopus' was holding meetings under observance of the monthly meeting. During 1805 the meetings were held at the house of James Minard and in 1806 at the house of Alexander Young. In 1808 'Little Esopus' was joined with the Plattekill (Clintondale) Preparative Meeting.

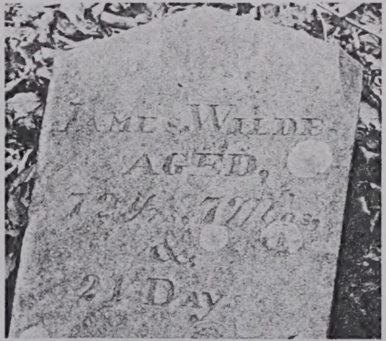
The subject of building a meeting house was first proposed in the 9th month 1810 and title to the grounds was taken in 1811. The proposed building was to be 26 ft. x 36 ft. with 10 ft. posts and the estimated cost was $750... including the grounds.

It was not until 1812 that Esopus became a Preparative Meeting under the Marlborough Monthly Meeting and then in the 9th month 1813 they became a part of the newly formed Plains Monthly Meeting, along with Paltz, Tillson and Greenfield.

Esopus does not appear again in the minutes of the Marlborough Monthly Meeting until the time of the Hicksite separation in 1827/1828. During the separation their meeting house was taken over by the Hicksites leaving the Orthodox Friends without a meeting place, and at that time an invitation was extended to them from Friends at Plattekill (Clintondale) and Paltz to meet with them. This small meeting never regained the strength or membership to build another meeting house in the Esopus area.

The meeting house on Old Post Road, which was held by the Hicksites, was in later years used as a school house and has since fallen down, leaving no trace of its existence except for the small burial ground nearby. The majority of the stones are unmarked, except for some that have initials and one with the name of James Wilde, aged 72 yrs. 7 mos. & 21 days.

Josiah^{6} dau Hannah^{7}
m. Richard Wilde, 1806
at Little Esopus



WILDE
gravestone

CHAPTER EIGHT

GREENFIELD PREPARATIVE MEETING

The first mention of the Greenfield meeting, in the Town of Warwarsing, was contained in the minutes of the 10th month 1807 when a request was sent forth, by the Friends there, for a meeting to be held at the house of Joseph Washborns.

In 1809 a preparative meeting was allowed to be established along with Friends at Thompsontown and Jeremiah Whitney was appointed the first overseer. The meetings were held regularly and during 1811 and 1812 Mary Homes, Elizabeth Whitney, Robert Frost, Jeremiah Whitney, Benjamin Reynolds and Daniel Perry were appointed overseers.

When Plains Monthly Meeting was formed in 1813, Greenfield joined with Esopus, Paltz and Tillson in making up this new meeting.

On the 21st day 2nd month 1816 the Quarterly Meeting directed the monthly meetings to raise ".....their respective proportion of $568 for the purpose of building a meeting house at Greenfield...." This meeting was never again a part of the Marlborough Monthly Meeting and we are not sure of how long meetings were continued there.

In 1966, ownership of the meeting house and the adjoining old cemetery was transferred to the Town of Warwarsing by the Greenfield and Neversink Executive Meeting of the Society of Friends. Thru the efforts of Katherine T. Terwilliger, Town Historian of Warwarsing, and many others the meeting house has undergone restoration work and in 1972 was designated as a Historic Site by the Ulster County Legislature. It is now open to the public during the summer months.

GREENFIELD FRIENDS MEETING HOUSE

Coddington
&
Cornell

QUAKER RECORDS

FROM PLAINS MONTHLY MEETING ULSTER COUNTY

NEW YORK

Mrs. Josephine C. Frost

L.C. # F 127 . U4F9

N.D.

Schoonmaker Lib.
New Paltz, N.Y.
Je 1992
To Ann Grove.

Thornton,	Sarah Thornton, born 20 of 5m 1782. Her husband not a member. Her son Joseph Thornton, born 14 of 4m 1805
Humphrey,	Timothy Humphrey, Jr. born --(?) of 2m,1784 Residence, Esopus, Ulster Co. N. Y.
Humphrey,	Fanny Humphrey, his wife, born 9 of 1m 1784
	Their children:-
	Isaac Humphrey, born 11 of 10m 1804
	Sarah Humphrey, born 20 of 1m 1806
	Rhode Humphrey, born 25 of 10m 1809
	Abigail Humphrey, born 26 of 4m 1812
Coddington,	David Coddington, born 9 of 9m 1785. Res. Esopus.
Coddington,	Dorcas Coddington, his wife, born 8 of 2m 1789
	Their child:-
	Alexander Coddington, born 30 of 6m 1810
Coutant,	Jacob Coutant, born 19 of 5m 1744, New Rochelle, W. Co., N. Y. Residence Hurley,
Coutant,	Phebe Coutant, born 23 of 12m 1748 in town of Cortlins manner wife of Jacob Coutant
Cornell,	Josiah Cornell, born 3 of 2m 1760, Residence Esopus.
Cornell,	Anne Cornell, his wife, born 18 of 7m 1762
	Their children:-

(over)

BIRDSALL (by 1st wife Susannah Birdsall) —

DORCAS b 8 Feb. 1789
SUSANNAH b ———— m. 1785 H. Ferg
HANNAH b. 1787

Should also include BIRDSALL DORCAS SUSANNAH HANNAH

Richardson Cornell, born 9 of 5m 1791

Reynolds Cornell, born 11 of 5m 1793

Phebe Cornell, born 1 of 3m 1795

Esther Cornell, born 28 of 8m 1797

Mary Cornell, born 10 of 9m 1800

Lydia Cornell, born 26 of 12m ~~1802~~ can't be dau

Jenkins, James Jenkins, born 14 of 2m 1773. Residence Esopus.

Jenkins, Dorcas Jenkins, born 8 of 4m 1777, his wife

Their children:-

John Y. Jenkins, born 27 of 5m 1798

James Jenkins, Jr. born 27 of 8m 1799

Lydia Jenkins, born 30 of 6m 1801

Alexander Jenkins, born 19 of 2m 1804

Sarah Jenkins, born 2 of 12m 1805

Nathan C. Jenkins, born 8 of 12m 1808

Hannah Y. Jenkins, born 6 of 4m 1811

Robinson, Rowland Robinson, born 28 of 9m 1774, died 18 of 4m 1854. Age 79 years, 7 mos. 20 days. Residence, Esopus

Robinson, Bathsheba Robinson, his wife, born 20 of 6m 1770, died 21 of 1m 1849. Age 76 years

Their children:-

Garmo,	Elias D. Garmo, and wife Clemma and 6 minor children, John, Lydia, Mary, Anna, Hannah and Rufus, from Plains to Ninepartners, 20 of 5m 1823
1823 Cornell, 1st knowledge of this fam. in Tomp.Co.	6 Josiah Cornell and wife Anna and daughter Lydia,7 clear of marriage engagement, from Plains to Hector, 20 of 5m 1823
Hallock,	Nicholas Hallock and wife Elizabeth and 8 minor children, Robert T., James, Samuel, Sarah, Nehemiah, Ann, David S. and Mary K. from Plains to Marlboro, 20 of 5m 1823
Griffen,	Jane Griffen with husband, from Plains to Scipio, 20 of 5m 1823
Cornell, 6 s/o Josiah	7 Reynolds Cornell and wife Dorcas YOUNG HAVILAND and little daughter Eliza Ann, from Plains to Rensalaerville, 25 of 6m 1823
Lattin,	Mary Lattin, clear of marriage engagement, from Plains to New York, 25 of 6m 1823
Quimby,	Which one?- Josiah Quimby, clear of marriage engagement from Plains to Creek --7m 1823
Horton,	William Horton, Jr. clear of marriage engagement, from Plains to Ninepartners, 25 of 11m 1823
Bostwick,	John Bostwick and wife Mary, and 7 minor children, Isaiah, Elizabeth, George, David, James, John and Lemuel, from Pālins to New York, 23 of 12m 1823
Lattin,	John Lattin and wife Elizabeth and minor children, Elijah, Joseph, Anna and Jacob, from Plains to Farmington, 20 of 1m 1824

p.1

Plattekill MM

size was cut down to 20 ft. x 30 ft. with an estimated cost of £200. Gideon Mullinex, Ludworth Hoxie and Baruck Hartshorn were the trustees in charge of the building of the new meeting house. The minutes record that this subject occupied much time of the monthly meetings which were held at Cornwall and show that in the 10th month 1796, enough money had not been raised to make the house comfortable for the winter. A committee of twelve men was appointed to collect money for that purpose and later reported that they had raised £30 to make the house comfortable.

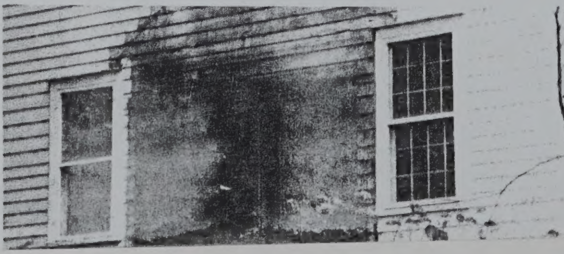
In 1799, Valley and Paltz constituted one meeting known as Newburgh Valley Preparative Meeting under the guidance of the Cornwall Monthly Meeting.

After the formation of Marlborough Monthly Meeting in 1804 the meetings were held alternatively at Marlborough (Milton) and the Valley. Names of the earlier families most mentioned in the men's Valley Preparative minutes were: Hartshorn, Pine, Cotant, Sutton, Birdsall, Underhill, Russell, Brundage, Sellick, Gerow, Cooley and Green.

Between 1805 and 1814 some of the Overseers mentioned in the minutes were: Peter Cotant, John Sutton, Stephen Wardell, Elias Gerow, Barach Birdsall, Samuel Underhill and Daniel Birdsall. Interesting to note is that in 1811 Samuel Underhill ".....was not willing to accept the appointment...." of Overseer and Daniel Birdsall was appointed in his place. It was unusual to find anyone refusing an appointment of this nature.

Up until this time the Marlborough Monthly Meeting was still part of Nine Partners Quarterly Meeting. The first mention of a formation of a new Quarterly Meeting was made in the 9th month 1814, when it was requested that the three monthly meetings of Cornwall, Marlborough and Plains form a new meeting on the west side of the Hudson River. This was approved finally in 1816 by the Yearly Meeting and the meetings were to be held once a year at Cornwall and three times a year at the Newburgh Valley. It was felt at this time a larger meeting house was needed to accomodate the new Quarterly Meeting to be held in the Valley and in 1818 a new building 36 ft. x 30 ft. with 22 ft. posts was erected on the lot where the old house had stood, at an estimated cost of $2250.

A committee consisting of Daniel Birdsall, Peter Coutant, Wm. Gerow and John Wood was appointed to superintend the building. This building still stands looking much the same as it did at the time of the original construction. Over the years repairs and building were as follows: in 1846 repairs and rebuilding of horse sheds at a cost of $164.32; 1854 repairs to meeting house costing $968.47; 1854 a fence built along the road fencing in the meeting house; 1863 and again in 1882 there was more building on the horse sheds; in 1888 the women's minutes mention the fixing up of an upstairs room into a dining room to accomodate the Quarterly Meeting.



Join to other Plattekill
MM church of 1818 when
pages located

Cornell QK Hist
p. 2
SLC 2001

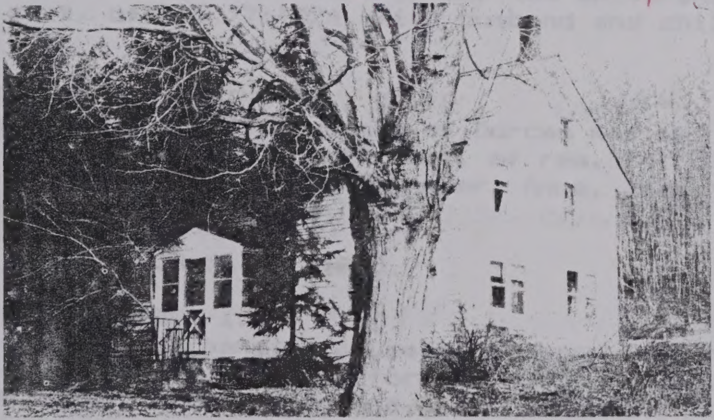
Plattekill MM

The subject of new seats for the meeting house was introduced in May of 1896. James B. Palmer spoke of some at Gloversville to be obtained for $150 and he was authorized to examine them and decide in regard to purchasing them. Later reports show that the seats cost $199.12 and the expense of putting them into place was $7.55. Mr. Palmer had also been authorized to sell the old seats charging 50¢ for the short ones and 75¢ for the longer ones.

The Hicksite separation of 1827/1828 did not affect the Valley meeting to any large degree, but as the meeting house at Milton had been taken over by the Separatists, Valley shared their meeting house until 1830 when a new building was erected in Milton.

The Valley area actually had three meeting houses. In 1887 a deed was accepted for a lot at Unionville and a meeting house was built there and services began in February of 1888. In 1890 a search was started for a pastor to service both Valley and Unionville. Between 1891 and 1893 Eli Reese served as Pastor and after leaving for awhile, he returned in 1897 at which time he served until 1901. According to the minutes his services were secured for $200 a year. He received an additional $4 a week for his pastorial services at Unionville.

The meeting house at Unionville is also still standing and at this time is used as a home. The structure is typical of the Friends meeting houses and the only change has been in the addition of a small enclosed porch on the front and two rooms on the back. In 1913, "....after not being used for some time.....", the Unionville Chapel was sold. It has been made into a two story home leaving only 5'11" headroom downstairs and 5'9" headroom upstairs. The original hand hewn beams are still in the downstairs rooms.



UNIONVILLE MEETING HOUSE

There was also another meeting held under the guidance of the Valley Preparative Meeting in Leptondale. In fact, Leptondale was often referred to as "Quaker Street". Altho actually located in the Town of Newburgh, in Orange County, it is very close to the Southern Ulster County border.

In 1902 there was a request from Valley Preparative Meeting to change their name to Plattekill Preparative Meeting and this change was granted by the Monthly Meeting. This change could cause confusion to historians and researchers in years to come, since the Clintondale Preparative Meeting had used the Plattekill Preparative name for 72 years, up until 1879.

The Valley's 100th anniversary celebration of the building of their meeting house was held on the 26th day 6th month 1918 and was well attended. The afternoon session was opened by singing and prayer, followed by Esther Brown giving a short history of the Friends Meeting. Miss Brown had spent many years of research and it had often been mentioned in the minute books that she was writing a history

P. 3
Con't elsewher

PLAINS MM. - by Shirley V. Anson
encompassed Rosendale, New Paltz, Tilson, Esopus, Greenfield, Neversink

Coddington and Cornell

York MM; requested membership 6:1845 thru Plains PM, with wife Anna B., for little son Charles E.; appt. Overseer for Plains PM 2:1849; cert. of rem. 10:1850, with wife Anna B. and minor daughter Mary, to New York MM; (re: Hinshaw's Quaker Gen. 1969 - Stephen died 12:3:1892).

CLARK, FRANCIS C.
Son of Moses and Latishe of Cornwall, married 28:1 mo.:1818 to Hannah P. Mullenix, daughter of Gideon and Rhoda of New Paltz, at Paltz.

CLARK, HANNAH P.
Cert. of rem. 3:1818, removed and settled with her husband, to Cornwall MM.

CLARK, SARAH C.
Born 28:4 mo.:1850; member at Plains PM after 5:1876; res. Rosendale.

to Scipio Apr 1818

CODDINGTON (or CODINGTON), BETHANY
Wife of Jacob I.; requested membership 3:1814 thru Esopus PM for son Robert; cert. of rem. 4:1818, with husband Jacob I. and children, to Scipio MM; rec. by cert. 10:1819, with husband Jacob I. and two children, from Scipio MM; cert. of rem. 7:1824, with husband and children, to Marl.boro MM.

To Scipio MM Mar 1818

CODDINGTON (or CODINGTON), DAVID
Born 9:9 mo.:1785, husband of Dorcas 7 CORNELL who was born 8:2 mo.:1789; res. of Esopus; cert. of rem. 24:3:1818, with wife Dorcas and 4 children Alexander, Anna, Joseph and Richardson, to Scipio MM; CAYUGA TOMPKINS COUNTY in 1818.
Children:
Alexander b.30:6 mo.:1810.

CODDINGTON, JACOB I. H? disowned
Husband of Bethany; requested membership thru Esopus PM 3:1814, with wife Bethany, for son Robert; cert. of rem. 4:1818, with wife Bethany and children Robert and Elizabeth, to Scipio MM; rec. by cert. 10:1819, with wife Bethany and two minor children Robert and Elizabeth, from Scipio MM; cert. of rem. 7:1824, with wife Bethany and two minor children Robert and Elizabeth, to Marl. MM; (re: Marl. MM - rec. by req. 1813; rec. by cert. 8:1824, with wife Bethany and two minor children Robert and Elizabeth, from Plains MM; (O) disowned 25:6:1828 for imbibing doctrines counter to the principles of our Society and neglecting attendance of meetings.).

as son: Robt
o Scipio 1818
m Scipio 1824
Marlboro
disowned 1828

COMLY, NANCY SMITH
(H) cert. of rem. 4:1926 thru Greenfield and Neversink Executive Meeting, to Horshaw (or Horsham), PA meeting.

COMLY, WALTER R.
(H) of Horshaw (or Horsham), PA. meeting, married 1:9

Cert of Removal

mo.:1823 to Nancy D. Smith of Greenfield and Neversink Executive Meeting.

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CORNEL (or CORNELL, CORNALL), ANNA WHO IS THIS?
Appt. Overseer for Esopus 22:11:1814.

CORNELL, ANNA M. dau-in-law of Josiah^{6}
Rec. by cert. 24:1:1815, wife of Richardson^{7} s/o Joshiah^{6} bro of Dorcas?, from Creek MM; (re: Creek MM - daughter of Benjamin and Mahitable Mosher of Clinton, married 26:5 mo.:1814 to Richardson^{7} Cornell Cromwell (?), son of Josiah^{6} and Anna of Esopus); rec. by cert. 24:11:1818, with husband Richardson and minor daughter Alletta K., from New York MM; (re: Hinshaw's Quaker Gen. 1969 - cert. from Plains 1816; cert. to Plains 1818; Children:
Alletta K. b.25:4 mo.:1817).

CORNELL, DORCAS H. YOUNG
Formerly HAVILAND, acknowledgment accepted 5:1821 for marrying out (married out before 12:1820 possibly to yes Reynolds^{7} Cornell); appt. Asst. Clerk of MM 9:1822.

s/o Josiah^{6} bro of Dorcas?

CORNELL, ESTHER^{7} d/o Josiah^{6}, b. 1797
Cert. of rem. 25:3:1823, clear of marriage engagements, to Hector MM.

1823 Hector MM in Co.

CORNELL, JOSIAH^{6}
Born 3:2 mo.:1760; married to Anna REYNOLDS ---- who was born 18:7 mo.:1762; res. Esopus; cert. of rem. 5:1823, with wife Anna and daughter Lydia^{b} who was clear of marriage engagements, to Hector MM; In Tomp. Co.?
Children:

Josiah^{6} + Anna + Lydia went from Plains to Hector in May 1823.

Richardson^{7}	b.9:5 mo.:1791
Reynolds^{7}	b.11:5 mo.:1793
Phebe^{7}	b.1:3 mo.:1795
Esther^{7}	b.28:8 mo.:1797
Mary^{7}	b.10:9 mo.:1800
Lydia^{7}	b.26:12 mo.:1802

CORNELL, MARY^{7} d/o Josiah^{6}, b. 1800
Cert. of rem. 24:9:1822, clear of marriage engagements, to New York MM.

CORNELL, PHEBE R.^{7} d/o Josiah^{6}, b. 1795
Cert. of rem. 22:5:1821, clear of marriage engagements, to New York MM; (re: Hinshaw's Quaker Gen. 1969 - rec. from Plains 22:5:1821 (clear); disowned 12:1831 (O); cert. to Battle Creek 5:1:1848 (H)). why?

CORNELL, REYNOLDS^{7} s/o Josiah^{6}, b. 1793
Cert. of rem. 5:1816, clear of marriage engagements, to New York MM; rec. by cert. 12:1819 from New York MM; acknowledgment accepted 5:1821 for so far deviating from the good order established as to take a wife by the assistance of a magistrate (married "out" before 12:1820); cert. of rem.

Plains MM - Anson

6:1823, with wife Dorcas and little daughter Elizaann, to Ransalaerville MM.

CORNELL (or CORNALL), RICHARDSON? s/o Josiah - [bro Dorcas?
Requested cert. of clearness 3:1814 directed to Creek MM; (re: Creek MM - son of Josiah 6 and Anna of Esopus, married 26:5 mo.:1814 at Crumelbow to Anna Mosher, daughter of Benjamin and Mahitable of Clinton); cert. of rem. 6:1816, with wife Anna to New York MM; rec. by cert. 24:11:1818, with wife Anna M. and minor daughter Alletta K., from New York MM; (re: Hinshaw's Quaker Gen. 1969 - rec. by cert. from Plains 6:1816; cert. of rem. to Plains 8:1818; children: Alletta K. born 25:4 mo.:1817); cert. of rem. 1:1821, with wife Anna M. and two small children Aletta K. and Dorcas, to Scipio MM.

CORWIN, DAVID
Rec. by cert. 20:9:1825, with wife Sarah and four minor children William, David, John and George, from Oswego MM; (O) complaint 12:1829 from Paltz PM for joining with the separatists; (H) on Hicksite list 5:1829 - David and Sarah Corwin with their children William, David, John, George and Adaline.

CORWIN, SARAH
(O) disowned 1:1832 on complaint from Paltz PM for identifying with the separatists.

CORWIN, WILLIAM
(H) acknowledgment accepted 2:1838 thru Greenfield PM for marrying out by assistance of a priest (married out before 12:1837); (H) appt. Overseer 1:1872; (H) appt. an Elder 1877, 1881 and 1887.

COTANT (or COUTANT), ABRAHAM
Born 20:11 mo.:1781; married Elizabeth ---- who was born 15:12 mo.:1782; res. Marbletown; (O) 19:5:1829 listed on Orthodox listing - Abraham and Elizabeth Cotant with their children Phebe, William, Jane, David, Susan, Gabriel, Gilbert, Abraham, Jennett and Orvert;
Children:
Anna b.1:9 mo.:1804
Phebe b.8:1:1805, d.6:6:1834, age 29y 4m 28d
William H. b.29:9 mo.:1807
Jane b.17:5 mo.:1809
David b.23:5 mo.:1811
Gabriel b.30:8 mo.:1813
Susannah b.28:9 mo.:1815
Gilbert b.10:8 mo.:1818
Abraham b.20:11 mo.:1820
Elizabeth b.17:9 mo.:1822
Smith O. b.6:1 mo.:1825.

COUTANT, ABRAHAM
(O) disowned 21:8:1838 for frequenting taverns and making

G974.734/M1
K28a.

QUAKER HIST. & GEN. of MARLBOROUGH MONTHLY MEETING – ULSTER CO. N.Y. 1804–1900 by S.V. Anson & Laura M. Jenkins

DPL

CHADEAYNE

MARY ANN
Formerly THORNE; ack. acc. at Valley PM 26:1:1848 for m. out, information referred to Shapaqua MM.

CHASE

JAMES
(H) took cert. of clearness 23:4:1834 to Stanford MM.

THOMAS
[Plains MM minutes: son of Cornelius & Mary of Chatham, Columbia Co. m. 21:6:1826 Persis ROBERTS, daugh. of Benjamin W. & Sarah of Marbletown.]

CHRISTIANA

TERESSA
d. 7:9:1905, "leaving two small boys."

CHURCH

HANNAH
b. 4:3:1775 d. 24:7:1843 aged 68y 4m 20d; rec. by req. 21:8:1805 at Valley PM; res. Twn. of Platt.

RACHEL
Formerly BERNARD; ack. acc. at Platt. PM 25:9:1833 for m. out.

CLARK, CLARKE

____(Girl)
b. Milton 1921 d. 1921, age 5d, daugh. of J. Harold & Leena.

ALBERT G.
b. Milton 31:7:1911, son of Foster H. & Susie G.

ANNA
Formerly MANNY; m. out before 21:3:1838, referred to Cornwall MM, "but she removing back, was dealt with by Marl.;" ack. acc. at Valley PM 25:1:1843 for m. out.

ANNA
Cert. of rem. 22:5:1852 to New York MM; cert. returned 27:10:1852 from New York MM with information "that there are obstructions in the way of it being received;" comp. at Valley PM 16:12:1852 for departing from plainness & neglecting attendance of mtgs.

ARTHUR
b. Milton 7:1908, son of J. Harold & Leena H.

CLARK, CLARKE

CAROLINE
b. Milton 22:7:1896, daugh. of Edgar M. & Caroline H.; m. James __?__; enrolled an active member 7:1908.

CAROLINE H.
b. Milton 19:7:1850 d. 3:5:1910, aged 59y, buried at Milton Friends Cem.; daugh. of George & Sarah C. HALLOCK; m. Edgar M. CLARKE 18:9:1873; appt. an Elder 1879 thru 1901; remarks - "an Elder & Overseer for many years. Active pastorial worker."

DWIGHT H.
Rec. by req. 30:1:1909 at Cornwall mtg.

EDGAR M.
b. Milton 25:11:1849, son of Oscar & Rachel B.; m. Caroline H. HALLOCK 18:9:1873; rec. by cert. 24:2:1875 from Williams College Cong. Church; appt. an Elder 1879 thru 1908; res. Milton;
Ch: James Harold b.12:4:1876
Helen b.11:3:1879
Maggie B. b.27:1:1881
Elsie b.20:7:1883

EDGAR M., JR.
b. Milton 25:9:1894, son of Edgar M. & Caroline H.; m. Bertie JONES 8:1917; enrolled an active member 7:1908; erased.

ELSIE
b. Milton 20:7:1883, daugh. of Edgar M. & Caroline H.; m. Stephen R. TABER 8:1905; res. Milton.

F. GLENN
b. Milton 1910, son of J. Harold & Leena H.

FOSTER HALLOCK
b. Milton 12:9:1874, son of Edgar M. & Caroline H.; m. Susie GARRISON 24:12:1897; res. Milton.

FRANCES
Son of Moses & Latitia of Twn. of Cornwall, Orange Co. m. 19:8:1812 Hannah S. YOUNG, daugh. of John & Dorcas of Twn. of Marl.; [Plains MM minutes: son of Moses & Latishe of Cornwall m. 28:1:1818 Hannah P. MULLENIX, daugh. of Gideon & Rhoda of New Paltz, at the Paltz.]

GERALD
b. Milton 1912, son of J. Harold & Leena H.

QUAKER

CLARK, CLARKE

HANNAH
Cert. of rem. 25:11:1812, to settle with her husband, to Cornwall MM; rec. by cert. 22:6:1859 from Cornwall MM.

HANNAH
Disowned at Valley PM 24:10:1860 for so far departing from Christian order as to prosecuting a member of our society & obtaining an unjust demand.

HELEN B.
b. Milton 11:3:1879, daugh. of Edgar M. & Caroline H.; m. Charles R. TABER 29:7:1903; res. Milton.

HIRAM G.
Rec. by cert. 25:2:1860 from Cornwall MM; disowned at Valley PM 24:4:1861 for neglecting attendance of mtgs. & taking that which did not belong to him, he denied second part of comp.

J. HAROLD
b. Milton 12:4:1876, son of Edgar M. & Caroline H.; m. Leena HAMM 31:12:1907; res. Milton.

JAMES R.
Rec. by req. 24:3:1875; rel. by letter to M.E. Church in Milton 24:1:1880.

LEANA
b. Milton 18:10:1915, daugh. of Foster H. & Susie G.

LENA H.
Rec. by req. 5:1905; m. J. Harold CLARK 31:12:1907.

MARGARET B.
b. Milton 27:1:1881, daugh. of Edgar M. & Caroline H.; m. Frank DIETZ 29:11:1905; res. Milton.

PHEBE
Formerly FOWLER; comp. 27:7:1831 from Purchase MM, for m. out.

RAYMOND
b. Milton 4:10:1905 d. 8:1907 buried Milton Friends Cem.; son of Foster H. & Susie G.

RHEUBIN
Minutes of Valley PM 19:8:1802 show m. intentions to Mary CORNELL, no further mention in the minutes.

SARAH
(H) rec. by cert. 25:2:1835 from Cornwall MM.

CLARK, CLARKE

SARAH
Rec. by req. 24:1:1877 at Rosendale; erased 21:4:1886, joined another church.

SUSAN M.
Rec. by req. 30:1:1909 at Cornwall.

SUSIE G.
b. 27:2:1878; m. Foster H. CLARKE 24:12:1897; rec. by req. 23:2:1901; res. Milton.

VIVIAN
b. Milton 1918 d. 10:1918.

W. IRVING
b. Milton 24:11:1901, son of Foster H. & Susie G.; m. Vera MEICKLY 30:1:1924.

CLEARWATER

ELIZA
Ack. acc. 25:7:1849 for m. out.

ELISA W. YOUNG
b. 28:7:1821 d. 12:11:1874, daugh. of Abraham & Mary YOUNG; m. Anson CLEARWATER; res. Twn. of Marl.

COALMAN

ANNA
Cert. of rem. 27:7:1808, with husband John, to New York MM.

JOHN
Cert. of rem. 27:7:1808, with wife Anna, to New York MM.

CODDINGTON, CODINGTON w/o Jacob I.

BETHENA, BETHANY
Rec. by req. 21:7:1813 at Esopus PM; rec. by cert. 25:8:1824, with husband & two minor ch. [see Jacob I.], from Plains MM; disowned 25:3:1829 for joining with the separatists. i.e. Orthodox or H ?

DAVID ?
Rec. by req. 24:5:1809 at Platt. PM; son of Joseph & Maribah of Twn. of New Paltz m. 5:10:1809 Dorcas CORNALL, daugh. of Josiah & Anna of Twn. of Kingston, at New Paltz; cert. of rem. 29:3:1811, with wife Dorcas & son Alexander, to Richland MM, Pa.; rec. by cert. 24:3:1813, with wife Dorcas & minor son, from Richland MM, Pa.

DORCAS
Cert. of rem. 29:3:1811, with husband

CODDINGTON, CODINGTON

DORCAS (cont.)
David & son Alexander, to Richland MM, Pa.; rec. by cert. 24:3:1813, with husband David & minor son, from Richland MM, Pa. Bucks Co. PA

JACOB I.
Rec. by req. 21:7:1813; rec. by cert. 25:8:1824, with wife Bethany & two minor ch. Robert & Elizabeth, from Plains MM; disowned 25:6:1828 for imbibing doctrines counter to the principles of our society & neglecting attendance of mtgs. H

Tomp. Co Census 1830 child b. 1834 all Tomp. Co

ROBERT b. 1787 (bro/of David?) NO!
Disowned at Marl. PM 23:1:1832 for neglecting attendance of mtgs. & taking part in the military service. could be

COE

EMELINE
Formerly GRIFFEN; disowned at Valley PM 21:3:1832 for m. out.

COFFIN

PHEBE
b. 15:7:1789 d. 17:3:1842, aged 52y 8m 2d; wife of Uriah; res. Twn. of Marl.

RHODA
Wife of William; res. Marl.

RHODA A.
Cert. of rem. 26:2:1881 to Burlington MM, New Jersey.

SUSAN
b. 13:7:1813 d. 1894, buried Milton Hicksite Cem.; daugh. of Uriah & Phebe: res. Milton.

URIAH
[Nine Partners MM minutes: Uriah of New Marl. PM m. out & was disowned 17:7:1778.]

URIAH
b. 9:1:1786 d. 15:6:1844, aged 58y 5m 6d; son of Abihu & Elizabeth of Twn. of Marl. m. 29:11:1809 Phebe HALLOCK, daugh. of Edward, Junr. & Susanna of Twn. of Marl., at Marl.; rec. by req. 24:2:1808; appt. an Elder 21:4:1841; res. Twn. of Marl.;
Ch: William b.6:9:1810 d.5:4:1848
Susanna b.13:7:1813
Elizabeth b.5:9:1816 d.17:8:1850

COFFIN

URIAH (cont.)
Ch: James b.19:8:1830
Edward d.17:7:1847

WILLIAM
d. 5:4:1848; son of Uriah & Phebe of Twn. of Marl. m. 2:11:1843 Rhoda Ann BIRDSALL, daugh. of Gideon N. & Palmyra of Twn. of Newburgh, at the Valley; res. Marl.;
Ch: Edward H. b.25:11:1845

COLWELL

ANN ELIZA
Formerly THORNE; disowned at Valley PM 25:7:1838 for m. out.

COMFORT

MERCY
Rec. by req. 26:9:1810 at Marl. PM; daugh. of Thomas & Lucretia of Twn. of Marl. m. 30:12:1812 Joshua WHITE, son of Andrew & Amy of Twn. of Marl., at Marl.

COMMONS

EVA
Daugh. of William & Cami TABER; rel. by cert. to Clinton Corners.

ORIN L.
Rec. by cert. 26:11:1904 from Owenyo MM, Calif.

WALTER
Rec. by cert. 27:10:1900 from Vermillion Grove, Ill.; ack. a Minister 26:6:1901; cert. of rem. 26:3:1902 to Clinton Corners; rec. by cert. 25:6:1904, with wife & infant son; cert. of rem. 22:3:1905, with wife & infant son, to Stanford MM.

CONKLIN, CONKLYN

DORO
Rec. 10:10:1915.

ELLA
Rec. by cert. 21:8:1895 from M.E. Church in Milton; req. name erased 25:7:1900, with Frank, joined Espic. Church.

EMMA J.
Rec. by req. at C'dale PM 24:2:1900 from New Paltz; res. New Paltz; cert. of rem. 23:9:1903 to Shapaqua MM.

CONKLIN, CONKLYN

FLORENCE
Rel. 5:1900, joined Espic. Church.

FRANK
Rec. by cert. 21:8:1895 from M.E. Church in Milton; req. name erased 25:7:1900, with Ella, joined Espic. Church.

CONSTABLE

ANNA M.
Rec. by req. 21:4:1886 at C'dale PM.

COOLEY

ANNA
b. 7:3:1789 d. 3:11:1873; wife of Ebenezer; cert. of rem. 24:8:1814, with husband & ch. [see Ebenezer], to Nine Partners MM; rec. by cert. 26:10:1825, with husband & seven minor ch. [see Ebenezer], from Nine Partners MM.

ANNA
Daugh. of Justus & Mahitable of Twn. of Platt. m. 13:10:1808 Gilbert GEROW, son of Elias & Elizabeth of Twn. of Platt., at the Valley.

ASAHEL
b. Little Britian, NY d. at Corona, Calif., buried at Platt.; son of Justus & Elizabeth; birthright member.

CATHARINE
Cert. of rem. 22:5:1852 to New York MM; [Hinshaw's NY Quaker Gen. 1969: Catharine m. ______ MC CALLUM; disowned 1857.];

CHARLES
Disowned at Valley PM 25:9:1833 for m. out; (H) disowned 23:10:1833 for m. out.

CHARLES
b. Little Britian, NY d. Calif., buried at Platt.; son of Justus & Elizabeth; birthright member.

DANIEL
Disowned at Valley PM 21:10:1846 for m. out.

EBENEZER, 'NEZER'
b. 12:5:1789 d. 22:9:1877; son of Justus & Mehitable of Twn. of Platt. m. 4:1:1810 Anna GEROW, daugh. of Elias & Elizabeth of Twn. of Platt., at the Valley; cert. of rem. 24:8:

COOLEY

EBENEZER, 'NEZER' (cont.)
1814, with wife Anna & three ch. Harvey, Priscilla & Lucyann, to Nine Partners MM; rec. by cert. 26:10:1825, with wife Anna & seven minor ch. James H., Priscilla, Lucyann, Elizabeth, Catharine, Daniel & John, from Nine Partners MM; disowned at Valley PM 26:11:1828 for disturbing the good order of mtgs. & identifying himself with the separatists; req. at Valley PM "that the offense for which he was disowned be passed by & he be reinstated to membership," granted 21:3:1855;
Ch: James Harvey b.13:3:1811
Priscilla b.18:8:1812
Lucyann b.25:10:1813 d.19:7:1849
Elizabeth b.27:4:1815
Catharine b.5:5:1817
Daniel C. b.4:11:1820
John b.30:8:1822
Deborah b.20:6:1824 [m. Wm. B. ALSDORF]
[Mehitable
William
Elias
Mary d. young].

ELIAS
Erased 24:3:1886 for non-attendance.

ELIZABETH
[b. 14:7:1819 d. 21:4:1891]; formerly PINE; ack. acc. at Valley PM 27:1:1841 for m. contrary to the order of our society; wife of Justus; res. Orange Co.

ELIZABETH
b. Little Britian, NY d. at Corona, Calif., buried at Platt.; daugh. of Justus & Elizabeth; birthright member.

ELIZABETH G.
Disowned at Valley PM 24:5:1848 for neglecting attendance of mtgs. & "bringing a reproach upon the cause of truth by suffering herself to be evilly spoken of."

ESTHER
Disowned at Valley PM 2:6:1830 for uniting with the separatists.

ESTHER H.
Rec. by cert. 25:7:1827 from Oblong.

COOLEY

ESTHER M.
Daugh. of Justus & Mahitable of Twn. of Platt. m. 28: ? :1813 Asabel HAVILAND, son of Isaac & Anna of Twn. of Beekman, Dut. Co., at the Valley.

FANNY
b. Little Britian, NY, daugh. of Justus & Elizabeth; m. Dr. MANBY; birthright member.

FRANCES
Daugh. of Justus & Mahitable of Twn. of Platt. m. 4:1:1821 Nathaniel ADAMS, son of Samuel & Anna of Twn. of Marl., at the Valley.

HANNAH
Cert. of rem. 22:3:1843, clear of m. engagements, to Cornwall MM.

JAMES H.
Disowned at Valley PM 27:11:1839 for deviating from plainness & neglecting attendance of mtgs.

JOHN
Took cert. of clearness to Oblong MM 23:8:1826.

JOHN
Disowned at Valley PM 21:1:1829 for identifying with the separatists; (H) cert. of rem. 24:8:1831, with family, to Oswego MM.

JOHN
Disowned at Valley PM 25:8:1847 for m. out.

JUSTUS
b. 1:4:1764 [d. 1837]; husband of Mehitable; res. Twn. of Platt.; the minutes of Valley PM 21:11:1811 mention one of his children being sent to Nine Partners boarding school; disowned at Valley PM 21:1:1829 for identifying himself with the separatists; H
Ch: Ebenezer b.12:5:1789
Anna b.7:10:1791
Esther b.15:3:1794
Mary b.8:5:1796
John b.31:11:1798
Frances b.11:4:1801
Kesiah b.26:5:1803
Priscilla b.29:6:1805
Charles b.8:10:1808
Justus, Jnr. b.10:5:1811
Mehitable the 2nd b.7:8:1813

COOLEY

JUSTUS, JNR.
b. 10:5:1811 d. 14:6:1879, son of Justus & Mehitable; husband of Elizabeth; res. Orange Co.;
Ch: James Henry b.18:9:1840 d.26:8:1851
Frances H. b.24:8:1842
Asabel H. b.1:7:1844
Mary E. b.19:6:1847
Charlotte E. b.16:4:1849
Justus H. b.26:10:1852
Charles W. b.20:2:1855
Morris
Helen

JUSTUS, JNR.
Ack. acc. at Valley PM 27:7:1853 for m. a member contrary to the good order established; [prob. same one as above.]

KESIAH
Daugh. of Justus & Mehetable of Twn. of Platt. m. 4:10:1821 Wager HULL, son of James & Anna of Twn. of Marl., at the Valley.

LUCYANN
b. 25:10:1813 d. 19:7:1849, daugh. of Ebenezer & Anna; [m. John L. GEROW.]

MARY
Daugh. of Justus & Mehitable of Twn. of Platt. m. 25:11:1813 Prince HAVILAND, son of Isaac & Anna of Twn. of New Fairfield, Fairfield Co., Conn., at the Valley.

MARY
b. Little Britian, NY, daugh. of Justus & Elizabeth; birthright member.

MEHITABLE
b. 3:6:1771 d. 3:8:1837; wife of Justus; res. Twn. of Platt.

MEHITABLE
Daugh. of Ebenezer & Anna; [m. John BATES.]

PRISCILLA
b. 25:10:1813, daugh. of Ebenezer & Anna; [m. Robert I. EVERETT.]

WILLIAM
Ack. acc. at Valley PM 26:8:1857 for m. out; [m. 19:2:1856 Mary J. HASBROUCK, daugh. of Jacob & Charlotte (Thorne) of Newburgh]; erased 24:3:1886 for non-attendance.

COOPER

HANNAH G.
b. 8:3:1832 d. 28:9:1866, daugh. of Daniel P. & Hannah BIRDSALL; cert. of rem. 25:12:1861, wife of Joseph P., to New York MM.

JOSEPH PHIPPS
Joseph of City, Co. & State of NY, son of William & Jane Searth COOPER of Dorcester, York Co., England m. 28:10:1861 Hannah G. BIRDSALL, daugh. of Daniel P. & Hannah of Newburgh, at the house of Daniel P. BIRDSALL, Twn. of Newburgh; [Hinshaw's NY Quaker Gen. 1969: Joseph Phipps m. out before 12:1855, but retained membership; m. 2nd Marl. 1861 Hannah G. ____ who d. 28:9:1866;
Ch: Wm. Edward b.19:1:1864
Eleanor H. b.28:6:1866].

CORBAN, CORBIN

MARY
Rec. by req. 23:1:1811 at Paltz PM; cert. of rem. 25:3:1812, with husband Micajah, to Coeymans MM.

MICAJAH
Rec. by req. 27:2:1811 at Paltz PM; cert. of rem. 25:3:1812, with wife Mary & their youngest child, to Coeymans MM.

CORMOLLI

HUGO
Rec. by req. 23:2:1901; res. Tuckers Corners, NY.

JESSIE
Rec. by req. 23:2:1901; res. Tuckers Corners, NY.

CORNMORIS

WALTER
Rec. by cert. 27:10:1910 from Vermillion Grove MM, Ind.

CORNALL, CORNELL, CORNWALL

AARON S.
Rec. by req. 25:1:1843 at Platt. PM; disowned 25:12:1844 for m. out.

ANNA
b. 7:1:1793 d. 14:3:1871 age 78y; wife of Joel; res. Twn. of Platt.; appt. an Elder 21:5:1851.

Wm ^{6} Cornell (bro of twins Dan'l ^{6} + Josiah ^{6}) had a son Joel b. 1790 who m. Ann Tilson 1814 Some of his fam res. Orange Co NY

CORNALL, CORNELL, CORNWALL

ANNE Twin of Josiah ^{6}
Daugh. of Daniel ^{6} & Elizabeth of Platt. m. 1:11:1804 Benjamin REYNOLDS, son of Daniel & Elizabeth of Twn. of Newburgh, at the Valley.

BIRDSALL Was 1st son of Josiah ^{6}
At Valley PM minutes 20:10:1803, m. intentions to Mary SELLECK, no further mention in the minutes; disowned at Platt. PM 21:4:1813 for departing from plainness, neglecting attendance of mtgs. & has __?__ property to defray military requisitions.

CHARITY
Daugh. of William & Esther of Twn. of Platt. m. 2:11:1808 Nathaniel THORN, son of Elnathan & Martha of New Castle, Westchester Co., at Platt.

CHARLES E.
b. C'dale 11:7:1852, son of Edwin & Nancy E.; rec. by req. 23:4:1873; m. Katie RICHARDS 15:5:1879; appt. an Elder 1894, 1906, 1908; res. C'dale;
Ch: Jerome b.4:2:1881

CHARLES G.
Erased 23:3:1892, joined another church.

DANIEL ^{6} Is this Josiah ^{6} twin? yes. He also m. a Birdsall as did Josiah ^{6}
Cert. of rem. 27:2:1805, clear of m. engagements, with minor ch. Daniel, Josiah & Birdsall, to Creek MM.

DORCAS ^{7}
Daugh. of Josiah ^{6} & Anna of Twn. of Kingston m. 5:10:1809 David CODDINGTON, son of Joseph & Maribah of Twn. of New Paltz, at New Paltz. MM ?

EDITH L.
b. C'dale 27:1:1887, daugh. of Charles & Katie; m. Merl REEDY or RUDY.

EDWIN
b. C'dale 18:2:1822 d. 23:10:1891 [or 23:11:1891], buried in Lloyd Cem.; son of Joel & Anna; m. Nancy E. PRATT 6:6:1849; ack. acc. at Platt. PM 26:9:1849 for m. out; appt. an Elder 1883, 1886, 1890; res. C'dale;
Ch: Charles Edwin b.11:7:1852

ELIZABETH
Wife of William; rec. by cert. 24:3:1847 from Shapaqua MM (Chappaqua); res. Platt.; cert. of rem. 26:12:1855, with husband William, to Shapaqua MM.

could be ^{6} son of Wm ^{1} bro of Dan'l ^{6} Josiah

CORNALL, CORNELL, CORNWALL

ESTHER
d. 15:3:1844; wife of William.

FLORENCE E.
b. C'dale 6:1889, daugh. of Charles & Katie; m. Caleb H. HODGES 31:11:1907 at res. of Chas. E. CORNELL; cert. of rem. to Ohio.

HANNAH
Daugh. of Josiah^6 & Anna of Twn. of Esopus m. 3:4:1806 Richard WILDE, son of Isaiah & Deborah of Twn. of New Paltz, at Little Esopus.

HELEN P.
b. C'dale 1:4:1891, daugh. of Charles & Katie; m. Melford G. HURD 12:11:1909

JEROME D.
b. C'dale 4:2:1881, son of Charles & Katie; rec. by req. 25:4:1894 at C'dale PM.

JOEL s/o Wm^6 Cornell, bro 2 Josiah^6
b. 2:3:1790 d. 10:11:1863; m. ANNA Annie TILSON of Marl. [m. between 26:1:1814 & 23:2:1814]; appt. an Elder 24:4: Who? 1844; res. Twn. of Platt.;
Ch: Phebe b.16:2:1815
William T. b.4:5:1817
Mary b.10:2:1820
Edwin b.18:2:1822
Deborah b.29:11:1823
Elizabeth b.8:10:1826
Sarah b.2:6:1831 d.7:12:1865
Eliza [poss.Elizabeth] d.18:10:1850

JOHN
d. 8:1873; husband of Martha.

JOHN E.
Rec. by req. 23:10:1867 at Platt. PM.

KATIE, KATHERINE
b. Greenville, NY 16:3:1857; m. 15:5:1879 Charles E. CORNELL; rec. by req. 27:9:1879; res. C'dale.

MARTHA
b. Westchester 13:9:1812; m. John CORNELL.

MARTHA W.
Ack. acc. 27:3:1844 for m. out at New York MM, now living within this mtg.

MARY
At Valley PM 19:8:1802 minutes show m. intentions to Rheubin CLARK, no further mention in the minutes.

MARY
b. 4:2:1785; res. Twn. of Platt.

CORNALL, CORNELL, CORNWALL Underhill?

MERCY D.
Daugh. of William^6 & Esther of Twn. of Platt. m. 24:6:1819 William P. JOHNSON, son of Daniel & Sarah of Twn. of Hempsted, Rockland Co., NY, at Platt.

NANCY E.
b. Chesterfield, N.H. 26:9:1817
d. 24:4:1900 buried in Lloyd Cem.; daugh. of John & Philena PRATT; m. Edwin CORNELL 6:6:1849; rec. by req. 22:5:1852; appt. an Elder 1883 thru 1899; res. C'dale.

NATHANIEL
Disowned at Valley PM 22:4:1829 for complying with military requisitions.

PHEBE
Cert. of rem. 27:3:1805, clear of m. engagements, daugh. of Daniel^6, removed & settled with her father, to Creek MM. Josiah^6 twin? yes

REBECCA
Cert. of rem. 27:2:1805, clear of m. engagements, daugh. of Daniel^6, removed & settled with her father, to Creek MM.

SARAH
Daugh. of William^6 & Esther Underhill of Twn. of Platt. m. 2:11:1825 Henry YOUNG, son of Robert & Margaret of Twn. of Paltz, at Platt.

SARAH
Daugh. of Joel & Annie Tilson; m. Ward D. GUNN.

SUSANNAH
b. 4:8:1808; res. Twn. of Platt.

SOLOMON
Disowned at Platt. PM 23:1:1811 for departing from plainness, neglecting attendance of mtgs. & m. out.

WILLIAM
d. 11:12:1838.

WILLIAM H.
Disowned at Platt. PM 25:6:1834 for m. out.

WILLIAM T. prob s/o Wm.^{6}
Took cert. of clearness 22:5:1844 to Shapaqua MM; m. Elizabeth _______; res. Platt.; cert. of rem. 26:12:1855 with wife Elizabeth & minor son Stephen Wood, to Shapaqua MM;
Ch: Stephen Wood b.25:11:1854

CORNALL, CORNELL, CORNWALL

WILLIAM, JR.
Ack. acc. 26:12:1821 for m. out.

CORNISH

CHARLES
Rec. by req. 28:2:1880 at Valley PM; erased 24:3:1886 for non-attendance.

CORWIN

CHARLOTTE A.
b. New Paltz 25:1:1822; rec. by cert. 23:2:1887 from Guilford Reformed Ch.; res. C'dale; rel. be letter 27:1:1882 to Highland Pres. Church.

COSMAN

ELIZA
Formerly COUTANT; ack. acc. 22:10:1845 for m. out; cert. of rem. 24:5:1876 to New York MM; [Hinshaw's NY Quaker Gen. 1969: d. 5:5:1910.]

COTTER

DANIEL
Son of John & Deborah; rec. by req. 22:6:1892; dropped 5:1929.

EVERETT
Son of John & Deborah; rec. by req. 24:2:1892; resigned 12:1898.

JOHN
m. Deborah E. CARPENTER, daugh. of Geo. A. & Martha.

COUTANT, CUTTAUNT, COTANT

ABRAHAM
Rec. by req. 27:8:1806 at Paltz PM; req. membership at Paltz PM, with wife Elizabeth 21:12:1808, for two small ch. Anna & Phebe.

ADDIE C.
Wife of Zina; res. Tillson; rec. by letter 30:11:1907 from Grace M.E. Church, Patterson, New Jersey.

ALFRED
b. C'dale 8:2:1896, son of George & Emma; united with the Methodist of Highland about 1916.

ALLETTA
[Plains MM minutes: daugh. of William & Hannah of Hurley m. 13:10:1823 Stephen ROBINSON, son of Rowland & Bathsheba of Esopus, at Plains.]

COUTANT, CUTTAUNT, COTANT

ANN M.
Rec. by req. 24:2:1875.

ANSON
Rec. by req. 26:1:1898 at Rosendale; ack. a Minister 25:1:1908.

ARTEMISSIA
Wife of Sylvanus; rel. by letter 26:12:1896 to New Paltz Ref. Church; letter returned 26:12:1900 never used and she returned a member.

BARLETT
[Plains MM minutes: son of Thomas O. & Hannah S. of Rosendale m. 1:1:1848 Lucretia S. MINARD, daugh. of William & Elizabeth of Paltz, at Paltz.]

BENONA
b. 7:3:1799; son of Samuel & Margaret of Twn. of Hurley m. 3:12:1818 Lydia F. BIRDSALL, daugh. of Zephaniah & Anna of Twn. of Platt., at the Valley; Benona produced cert. of clearness from Plains MM; rec. by cert. 26:7:1826, with wife Lydia & four minor ch. Edmond, Jonathan, Samuel & Zephaniah, from Plains MM; cert. of rem. 27:2:1833, with wife Lydia & six minor ch. Jonathan, Samuel, Zephaniah, Charles, Edgar & Benona, to Allum Creek MM, Ohio;
Ch: Jonathan b.24:4:1822
Samuel b.18:12:1823
Zephaniah b.30:11:1825
Charles S. b.18:5:1827
Benona b.15:9:1831
Edgar b.19:9:1829

BESSIE B.
b. C'dale 6:1:1895 d. 13:3:1895, buried at C'dale; daugh. of Sylvanus & Artimisia; twin of Jessie A.

BESSIE L.
b. Orange Lake, NY 7:11:1872, daugh. of George W. SPARKS & Hattie M. GEDNEY; rec. by letter from St. Johns M.E. Church of Newburgh 19:5;1924.

BETHANY
b. C'dale 12:7:1826 d. 1913, daugh. of James & Elizabeth TURNER; ack. acc. at Plains MM 23:4:1845 for m. out; m. Joseph COUTANT 25:_?:1844; rec. by req. 25:3:1876 at Rosendale, with husband Joseph M.; appt. an Elder 1903 & 1908; res. Rosendale.

WHITNEY

JEREMIAH

b. 29:4:1769; husband of Elizabeth; req. membership at Valley PM 18:9:1799, with wife Elizabeth, for their ch.; cert. of rem. 22:3:1837, with wife Elizabeth, to Hartland MM;

Ch: Prudence b.25:2:1789
Anna b.7:2:1791
Sarah b.6:3:1794
Jesse b.29:4:1797
James b.16:8:1799
William b.29:12:1801
Jeremiah b.15:3:1808
Elizabeth b.12:12:1811
Zadock b.30:9:1814

JEREMIAH, JR.

Comp. at Valley PM 23:11:1836 of m. a member by assistance of a magistrate; comp. referred to Hartland MM 26:4:1837; comp. returned from Hartland & referred to Elba MM, as he lives there; m. Catharine PALMER.

JESSE

b. 29:4:1797; ack. acc. at Valley PM 26:4:1820 for departing from plainness & m. out; cert. of rem. 21:5:1834 to Farmington MM.

PRUDENCE

Cert. of rem. 22:3:1837, removed to settle with her parents, clear of m. engagements, to Hartland MM.

SARAH

Disowned at Platt. PM 27:10:1816 for neglecting attendance of mtgs., deviation from plainness & attending places of diversion.

WILLIAM

Son of Jeremiah & Elizabeth; cert. of rem. 24:5:1837, clear of m. engagements, to Hartland MM.

ZADOCK

Son of Jeremiah & Elizabeth; req. cert. of rem. 22:3:1837 to Hartland MM; cert. refused 21:12:1837 "as way did not appear clear;" comp. at Valley PM 24:7:1837 for m. out; comp. referred to Elba MM.

WILDE

ELIZABETH

Rec. by req. 27:9:1809 at Platt. PM; req. membership 23:1:1811, with husband, for their five ch. [see James].

WILDE

JAMES

Rec. by req. 23:8:1809 at Platt. PM; req. membership 23:1:1811, with wife Elizabeth, for their five small ch. Sarah, Deborah, Julian, Elijah & Isaac.

JOHN bro

Rec. by req. 25:10:1809 at Platt. PM; son of Isaiah & Deborah of Twn. of Paltz m. 5:3:1812 Eleanor LAWRENCE, daugh. of Jonathan & Genet of Twn. of New Paltz, at Esopus.

RICHARD

Rec. by req. 22:1:1806; son of Isaiah & Deborah of Twn. of New Paltz m. 3:4;1806 Hannah CORNALL, daugh. of Josiah 6 & Anna of Twn. of Esopus, at Little Esopus.

WILEY, WYLIE

HIRAM

Req. membership 23:4:1890; req. dropped 22:10:1890.

WILKINS

JAMES G.

Rec. by req. 22:1:1896 at C'dale; m. Lillian LOCKWOOD; res. C'dale; rel. by letter 26:8:1899 to C'dale Pentacostal Church.

LILLIAN

Rec. 22:1:1896 from C'dale M.E. Church; m. James G. WILKINS; rel. by letter 27:12:1899 to C'dale Pentacostal Church.

WILLIAMS

ALBERT

Rec. by req. 22:8:1894 at Butterville; rel. by cert. 24:10:1896 to Rifton M.E. Church.

BENJAMIN

Rec. by req. 22:8:1810 at Marl. PM; comp. at Valley PM 18:12:1823 for wholly neglecting attendance of mtgs.; subject dismissed from minutes 24:11:1824; disowned at Valley PM 24:1:1827 for neglecting mtgs.

BERAN E.

Son of Thomas E. & Fanny; rec. 25:10:1902 from Farmington MM.

EFFIE L.

Req. membership 23:1:1895 at Butterville; refused 27:3:1895 as she has withdrawn from neighborhood & address not known.

WILLIAMS

EFFIE L. (cont.)

EMMA

Rec. by req. 22:8:1894 at Butterville; rel. by cert. 24:10:1896 to Rifton M.E. Church.

EUNICE

Rec. by req. 25:3:1896; res. Butterville.

FANNY

Rec. by cert. 25:10:1902, with husband & ch. [see Thomas], from Farmington MM.

GEORGE

Rec. by req. 22:8:1894 at Butterville; erased 22:12:1897.

GEORGE A.

Rec. by req. 22:8:1894 at Butterville.

HENRY B.

Rec. by cert. 23:1:1833 at Plains PM, the minor ch. of Henry B.: Fanny, Rachel, Jacob, Daniel, Mary & Charles, residing in or about Mamakating Hollow.

HOWARD L.

Son of Thomas E. & Fanny; rec. by cert. 25:10:1902 from Farmington MM.

MAGGIE

Rec. by req. 22:8:1894 at Butterville.

THOMAS E.

Rec. by cert. 25:10:1902, with wife Fanny & two minor ch. Beran E. & Howard L., from Farmington MM; a Minister; cert. of rem. 27:12:1902, with family, to Amboy, Ind.

TUNICE

Rec. by req. 25:3:1896 at Butterville.

WILLIAMSON

ELIZABETH

Formerly HEATON; comp. 27:6:1849 of m. out; referred to New York MM; disowned at New York 12:1849.

EMMA

Cert. of rem. 25:4:1894.

HARVEY R.

Rec. by letter 21:2:1847 from M.E. Church of South Second St., Brooklyn; cert. of rem. 28:6:1879 to New York MM.

MARY EMMA

Cert. of rem. 27:3:1880 to Farmington MM.

WILLIAMSON

SAMUEL H.

Rec. by req. 24:2:1875 at C'dale; resigned membership 24:8:1881; withdrew resignation 23:11:1881; resigned 25:10:1882.

WILLIS

MARIA T.

b. Vassalboro, Maine 21 [or 27]:5:1832, daugh. of D. & R. TABER; m. William Thomas WILLIS 14:5:1856; rec. by cert. 21:12:1887, with husband & daugh. [see Wm. Thomas], from Rochester MM; res. C'dale; appt. an Elder 1888 thru 1906; rel. by cert. 5:1913 to Pok. MM.

MARY ELLA

b. Jericho, L.I. 23:10:1862 d. 27:10:1910, buried in Dut. Co.; daugh. of William Thomas & Maria T.; rec. by cert. 21:12:1887 from Rochester MM; res. C'dale.

PHEBE

Cert. of rem. 23:3:1808, with husband Thomas, to Jericho MM, Long Island.

THOMAS

Son of Fry & Anna of Jericho Township of Oyster Bay, Queens Co., NY m. 30:12:1807 Phebe BROWN, widow of Alexander BROWN & daugh. of John & Dorcas YOUNG, of Twn. of Marl., at Marl.; Thomas produced cert. of clearness from Jericho MM; cert. of rem. 23:3:1808, with wife Phebe, to Jericho MM.

WILLIAM THOMAS

b. New York City 21:10:1832 d. 1912, son of Samuel & Mary (Smith); m. Maria T. TABER 14:5:1856; rec. by cert. 21:12:1887, with wife Maria T. & daugh. Mary Ella, from Rochester MM; res. C'dale; minutes of 31:12:1910 mentions loss of their house by fire; remarks - Minister of Gospel.

WILLISOME

MRS. AMEMA

Rec. 20:2:1920.

SAMUEL

Rec. 20:2:1920.

WILLSIE

JOSEPH

d. 24:9:188?, aged 78y.

Re. Joseph & Meribah Codd-
Robt Codd children

TOMPKINS Co.

First Presbyterian Church of Ithaca, N.Y.

#4045 Box 27 Department of Manuscripts, Cornell University, Ithaca

Ruling Elders
Jacob Shepherd before 1816
Benjamin Coykendall before 1816
James McKinney May 19, 1816
Abner M. Backus Jan. 9, 1818
John C. Hoyt Jan. 9, 1818
James McChain Dec.18,1818
Nicholas Townley Mar. 3,1822
Henry S. Walbridge Feb.26,1830
Joseph Esty resigned Oct.25,1829? Vol II p105?
back March 1934
D.C. Hagen amoung Elders 1834 but no notice of Election or appointment
Harvey Lord amoung Elders 1834 no notice.
Henry Leonard died March 1864
T.S. Williams
George Mc Chain Feb. 8, 1858
Dr. Jole? Ingersoll Feb. 8,1858
Deacon George Whiton March 21,1864
Albert M. Hull July 23,1866
Rotary Eldership July26,1869
Esty, Hagen, Whiton, Hull and McChaine
together with 4 then elected viz:
W.P. Luce
J.B.Williams
George D. Beers
E.C. Seymour?
all above Elders resigned Sept. 4,1869
Rotary Eldership decided and rule adopted by church Sept. 20, 1869
8 Elders elected as follows: Ordained Oct. 1869 except J.E.
Joseph Esty 4 yrs
W.P. Luce 4 yrs±
J.B. Williams 3 yrs
Geo. D. Beers 2 yrs
George Rankin 1 yr
Benj. S. Halsey 3 years
E.C. Seymour 2 yrs.
Uri Clark 1 yrs.
see rule adopted Oct 18,1869 III 170
Sept. 26 1870 Rankin and Clark reelected for 4 years.
No ref. to Robt Coddington as elder

Pastors
Rev. William Wisner died Jan. 8, 1871

William McHard Installed Dec. 18, 1850
T. Dwight Hunt 1858
Rev. David Torrey March 1861
J.F. White 1866?

N.Y.

Coddington Ky.

-96. Tompkins Co., N.Y. Church Records. - Jean D. Worden, 1985
This section on First Presby. Ch., Ithaca, Tompkins Co, N.Y.

p. 92-96

	Membership	Disposition
Emory Newell Barrett	Feb.27,1874	
Miss Joan Bessac	" "	
Miss E.B. Bessac	" "	
Anna Black	Sept. 4, 1874	
Florence Blakeslee	Nov. 1, 1874	
Mrs. Erminta Bloom	Apr.30,1875	
Arthur A. Beattie	Sept. 11,1875	
Mrs. Isabella Burdick	Dec.31,1875	dismissed
Mrs. Emma Louise Bush	Mch 3, 1876	wife of Ch. B. Lansing
Miss Margaret E. Bunn	" "	dismissed
Miss Jenny Louise Brown	Jan.5,1877	
Mrs._____ Bruen	May 6, 1877	
Mrs. Susan Stella (Hazen)Blood	Jan.3,1847	
Mrs. Mary L.(Truesdale)Bogart	Apr.25,1843	
Nancy Credit		dismissed
Benjamin Coykendall	before 1816	Horseheads, died 1837
Mary Coddington	May 22,1816	dism. Danby 1841 d/o Jos^{2}s
Meribah Coddington	May 22, 1816	dead 1843 list w/o Jos. Sr. Cod-
Ann Credit	" "	
Robert Coddington, son of Jos^{2}	June 7, 1816	died 1845 h/o Margaret Manning
Sarah Collins	" "	dead died 1854
John E. Crotchley	July 3,1816	dism. 1830 died 1853
Elizabeth Crotchley	" "	"
Margaret Coddington	July 3,1816	w/o Robert C.
Polly Coykendall	Aug.7,1816	town of Veteran died 1854 Danby - a village near Ithaca
Dency Chatterton	Dec.6,1816	(Caroline)
Eliza Collins	" "	
Stephen Compton	" "	this is S.C. Junior, resided Danby, dismissed to new church Catharine, N.Y. Dec.31,1821
Eunice Collier	Mch 1817	dismissed
John Compton	" "	Dis. to new church Catharine,NY Dec.31,1821
Mary Compton	" "	" "
Esther Credit	July 19, 1817	dis. to Alleghany Co. 1832
Charles Cutler	Sept. 3, 1817	dismissed (could be Cutter
Gerald Cutler	" "	Jerrod C. dismissed
Chloe Cutler	" "	dismissed
Petronella Cutler	" "	" "
Lurana Cutler	" "	died Nov.1818
Polytheah Chapman	Nov.14,1817	"Polly J. now Lessly, 1835 Newfield
Anna Compton	June 12,1818	Danby
Jane Coddington	July 11, 1818	wife of Dolen Who?
Jeremiah Cutler	" "	dismissed
Jane Crawford	June 20, 1819	dead
Lemira Comfort	Apr.28,1820	unknown
Mary Champlin	" "	DISMISSED
Hamilton Collier	June 16, 1820	Dismissed - dead
Elisabeth Coleman	" "	unknown
Christian Cassaday	Aug. 4, 1820	dismissed
Henry Credit	Apr. 23, 1821	dism. Jacksonburgh, Mich. 1836
Isaac Credit	" "	Dism. Alleghany co. 1832

[illegible] Robt + his wife Margaret Manning became Presby. in Ithaca 1816

OVER for DUTCH

l Cod. info on back.

1. There is in this church a widow Richardson, surname.

2. At the nearby Prot Ref. Dutch Church, this marriage recorded:
p.166. ALEXANDER CODINGTON of Horseheads NY [Chemung Co. near Elmira]
m. Mahala Manning [sis to Margaret, wife of Robert] of Ithaca
on 27 Dec, 1832 by Rev. Alexander M. Mann.

3. and at same Dutch church these children baptized:
Children of John E. and Elizabeth [Coddington] Cratsley
a son - Alexander Mann Cratsley - 19 Apr., 1831
a dau - Elizabeth Antoinette Cratsley, b. 19 May 1834 & bp. 30 Nov. 1834.
Cratsleys were dism. 4 Nov. 1836 & went to Presby. Ch. at Lodlowville, & they had come to Dutch Ref. from Presby. Ch. at Ithaca.

4. Note: Apparently Rev. Warner performed more marriages than are recorded, for unless both parties were church members, he did not enter same in his books.

Jane Credit	Apr.23,1921	dead
Polly Campbell	" "	dead
Bartlett S. Clement	Apr. 27,1821	Dism. 1840
Catharine Clement	" "	" "
Mary Carpenter	June 30, 1821	" "
Sarah Carpenter	" "	" "
Whalen Credit	" "	died
Letty Credit	" "	dead
Stephen Compton Jun.	prev.to Dec.1821	dis. to New ch At Catharine, Dec.31,1821, readmitted Oct.27,1826
Rachel Caldwell	Apr.25,1822	dis. to West Hill Ch. Nov.5,1847
Nathan Crawfoot	Oct.25,1822	Dism. N.Crawford
who? Elisabeth Clark	June 27, 1823	unknown
Benjamin Coddington	Aug.29,1823	dismissed bro. of Jos. II ??Not likely
Mary Coddington	" "	" d/o Jos. II
Eleanor Crawford	Jan.3,1824	unknown
John T. Clark	Jan. 19,1824	Dismissed
Mrs. Achsa Cobb	Feb.13,1824	dism. to M.E.Ch. 1842
Betsey Cratz	Jan.12,1826	
Elisabeth Corwin	Apr. 5, 1826	Committed suicide May 1835
Vincent Conrad	Nov.4,1826	dis. to D.R C. 1835
Margarite Coddington (2)	" "	widow of Robert Coddington
Sophia Coddington	" "	w/o Charles Denman ? m. 6 Sept 1827
Joseph Coddington II Jr.	Nov.18,1826	dead ?1841 h/o Maribah 1763-1843, or Margaret
?. Dorcas Coddington	Dec.6,1826 Likely 2 d/o David	Ohio DORCAS IN MICH w Joseph & Lucia, 1850 (part of Ohio Terr)
Joseph Croatsley	" "	dism. Apr. 2, 1830
Elias Compton	Dec.9,1826	unknown
Ann Compton	" "	
Phebe Concklin	" "	susp? Aug.28,1832
Joanna Crane	" "	droppedto D.R.C. Dutch Ref. Ch July21,1831
John M. Coddington	" " son of Benj?	dism. 1837 studied ministry, Robinson?? yes. NO Son of Benj.
Henry Coddington not Mich Henry	Dec.20,1826 son of David 2	dism Genesee NY check this place for Richardson. Henry b 182
Abraham Coddington	" "	died Oct. 1831
Jacob H. Coddington	" "	dismissed Benton mar. Mariah Lyons ?25 Je 1827
Esther Coddington	" "	
Mary Coddington	" " not David in Mich	dism? Horseheads NY 1832
David Coddington Jr.	Jan.3,1827 Maybe	unknown DAVID SR. in MICH IN 1840; 1834 in Tioga Co-Elmira? 1820+1830
Nathaniel Comfort	" "	
Anna Crawford	" "	dis. received again 1831
Meribah H. Coddington	Jan. 10,1827	? married Casterline dis. 1837 dau of Jos. jr.?
Margarita Croatsley	" "	dism? 1830
Sophia S. Campbell	" "	
Elisabeth Coykendall	Jan.15,1827	Danby
Eleanor Comfort	" "	
Tobias Cowenhaven	Feb.8,1827	unknown
Erastus Clark	" "	dismissed
Harriet Chapman	" "	(Hulin) dism. 1835
Lavina Conrad	" "	
Mrs. Mary Conrad	" "	dism. Dutch Ch. 1845
Sally J. Colwell	Feb.14,1827	died 1834
Sally Ann Couch	Apr. 28, 1827	(Baldwin) dism. 1839 Lodi
Mary Corwin	Nov.16,1827	dism. 1837
Isaac Carpenter	Dec.28,1827	Dism. Apr. 1830
Semantha Carpenter	" "	died

check OH. for Dorcas 1840

Hannah Clark	Aug 15 1828	dism. 1832
Frederick Clark	Dec.24,1828	dism. to Havannah 1833
Jane Cantine	Dec.27,1828	dism. Apr.2,1830
Christina M.C. Cantine		" "
Nancy D. Church	Apr. 23,1830	Dism. 1836 to Rochester
Sarah Curtis	Oct. 29, 1830	unknown
Joseph Coddington III (3rd)	Nov.23,1830	died Feb 1841 son of Jos. Jr. II NY also d. Mar 1841
John Clemens	" "	
Ann Maria Chatterton	Nov.30,1830	
Harriet Coddington	Dec.2,1830	now Jno. M. Pew dism. 21 Sept.1851 d/o Jos. II jr.
Maria Coddington	" "	dism. 1836 d/o Jas jr II
Amanda Casterline	" "	" "
Sarah Clement	" "	
Harriet Newel Clement	" "	"Harriet Newel Casterline" dism.1836
Julia Ann Shepard Casterline	"	Dism. 1836
William H. Crawford	" "	
Chauncey Casterline	" "	dism. 1836
Reuben P. Coddington	" "	dism. 1840 Michigan Son of Robt
Chester J.? Coddington	" "	" " " " " "
Martin Luther Coddington	" "	" " "
Jacob Credit	Dec.14,1830	Dism. 1842 Varna
Mary Credit	" "	" "
Robert Colwell	Dec.20,1830	"Robert Caldwell dism. Nov.1847"
R.H. Caldwell		dism. to W. Hill Ch. Nov.5,1847
Susan Colwell	Dec.20,1830	died Apr. 1838
Hannah Cole	Dec.21,1830	(Spencer)
Frances Conrad	Dec.24,1830	dism. to Dutch Church, 1849 June
Octavia Jenett Colsten		" "
Margarite Cradit	" "	Dism. to Varna 1842
Sally Jane Cradit	" "	" "
Ann Crawford	Dec.25,1830	
John C. Corwin	" "	Dism. 1837
Susan Conrad	" "	dism. 1838
Elisabeth Chamberlain	Dec,26,1830	
Charles W. Cook	"	dism
Catharine Clerwater	Dec.31,1830	dism. to Big Flats 1836
Margaret Miller Cradit	" "	" "
Benjamin Ricely Cradit	" "	to Michigan 1835
Marshall A. Chamberlain	" "	excom. 1841
Sears Cradit	Jan. 2, 1831	
Calista Chamberlain	Jan. 2, 1831	dism. to Varna Feb. 1851
Daniel R. Cradit	" "	dism. to Alleghany Co. Feb.1832
Benjamin Cradit		dead
Joseph P. Clement	Jan. 9, 1831	
Francis Maria Cradit	" "	Dism. 1832 Alleghany Co.
Cynthia Clark	" "	
Ann E. Clemens	Jan. 30, 1831	
Deborah Corwin	" "	dism. 1837
Hannah Corwin	" "	" "
Elias Corwin	" "	" "
Letitia Concklin	Oct. 24, 1831	
Ann Crawford	Dec.25,1831	see before
Daniel Clement	Mar.14, 1833	Dism. Meth. Ch. Etna 1842
Alexander Cumming	" "	dism. Painted Post 1833

Hannah Clement	Mar.14,1833	
Mary Conrad Jr.	Apr. 5, 1833	dism. to Dutch Ch. 1845
Matthias Clark	Apr. 7, 1833	Dism. 1838
Chas. C. Cheney	Dec.13,1833	susp.Sept.3,1840;restored & Dis.1846
Calvin Case Jr.	May 2, 1834	dism. 1836
Polly Minerva Case	" "	" "
Orville Case	May 4, 1834	ran away
Helen Case	" "	Dism. 1839
Orange Case	" "	" "
Foster M. Cunningham	Feb.3,1835	suspended July 1, 1837
Charlotte Cheseborough	" "	
Mrs. Lucy Collins	Feb.16,1835	dism. Marshall, Mich. 1842 No. She was a Sims.
Eliza Collins	" "	" " Could this be the Eliza that Richardson mar. in 1842?
Lucy Ann Clark	Feb.20,1835	
Mrs. Asenath Cunningham	Feb.24,1835	"left on the Sabbath"
Emeline Cronk	Feb.28,1835	"gone off"
Charles G. Casterline	Mch 1, 1835	
James F. Cogswell	July 2, 1836	Dism. 1839
Mrs. Thirzah Cook	Nov. 5, 1836	Dism to Erie Co. 1843
Nancy Maria Campbell	Dec.31,1836	Dism. to Addison 1849
Mrs. Sarah Camp	Mar. 4,1837	Dism. to Trumansburgh 1848
Levi Clark	Mch 1838	gone off Lansing MI
Parmelia Center(?)	Jan.14,1839	gone off
James Coddington	" "	gone to Michigan, returned son of Robt
Stephen Coddington	" "	Branch Co - Sherwood son of Robt
Ophelia Coddington	" "	dau of Robt
Elisa Ann Coddington	" "	dau of Robt
Harriet Chambers		
Nathaniel Caldwell(Colwell)	Feb.16,1839	dism, Nov.1847 West Hill Ch
Frederic M. Camp	Feb.19,1839	"Dead Mch 1848"
George Chambers	Feb.23,1839	Susp. Jan.10,1842
George Cuffman	Dec.25,1839	(Catlin)
Moses Campbell	Jan.3,1840	
Rosina Campbell	" "	
Hannah Clark	Jan.5,1840	
Matilda Cuffman	Mch 1, 1840	(Catlin)
Mrs. Elisa Coryell	July 3, 1840	dism to Dutch Ch. Ithaca 1842
Mrs. Mary Ann Chena	Jan. 3, 1841	dism. to Wisconsin 1845 "Chuncy"
Daniel Clemens		Dism. Mch 19,1841
Polly Clemens		" " march
Nancy Cochran	Apr. 25, 1843	gone to the west
George Chambers	" "	
Sophia Curtis	" "	Mch 17,1855 dism
Zerviah Cheesebrough	" "	see Mrs. Zerviah Cheesebrough name struck from rolls Apr.18,1871
Benjamin Franklin Cheesebrough	" "	suspended Dec.27,1846
David Johnson Crane	" "	gone off
Benj. Franklin Carpenter	" "	Dism. Nov.30,1866
Mary Ann Campbell	July 2,1843	dism. to New York 1846
Edward G. Coy	Sept. 1, 1843	Oct.10,1855 dismissed
Edward Cochran	Jan.12,1844	dism. to West Hill 1849
Margaret Crandall	Mch 1, 1844	dism. to Trumansburgh 1844
Henry E. Conger	July 13, 1845	dism. Apr. 1846
Zulena Conger	" "	

Migrations among C's

1835	MI	B. R. Credit
1836	MI	Henry Credit
—	Oh.	Dorcas Coddington [ck Oh. 1830-1840]
1840	MI	Reuben " + bros.
1841	MI	Dan + Polly Clemens
1842	MI	Lucy & Eliza Collins Cond this b: the Eliza that Richardson married in 1842
1845	WISC	Chena

Ellen Curtis		
Lucy Jane Caldwell	May 1, 1846	dism to West Hill Ch Nov.5,1847
J.E. Cratsley	May 1, 1846	h/o Elizabeth Coddington
Elizabeth Cratsley	" "	died 1873 Elizabeth Coddington
Helen Maria Chadwick	June 28,1846	
Blindina Chatterton	Mch 5, 1848	Feb.6,71 (Mrs. Blandina Cavanaugh)dism.
Mary Elizabeth Chatterton	" "	
Harriet A. Corey	" "	dism. June 30,1854
Julia Cotton (Mrs.)	" "	stricken from roll Apr.18,1871
Theron Hoyt Coddington	" "	son of Robt
Anna Susanna Camp	" "	Dism. to Trumansburgh 1849
Theodore Hopkins Coddington	" "	son of Robt
Elizabeth A. Crotchley	" "	Elizabeth Antonette Cratsley this is dau of Eliz. Codding
Elizabeth Estella Coddington	" "	married a Mr. Holmes May 5,1856 dism dau. of JOHN & JANE CODDINGTON b.6/25-1835
Abraham Coddington	May 7, 1848	Son of " " " b.4/3-1833
Joseph Cratsley	Jan. 3, 1851	
Mrs.? Oline Cratsley	" "	
Caroline Cowles	" "	
Tobias Conover	Feb.28,1851	died Feb.16,1875
Abbey Conover	" "	
Henry Conger	""""	Dism. Apr. 24,1852
___leman Conger	" "	dism.
Abraham Carpenter	May 2, 1851	
Mrs. Sarah Christiana	May 1,1853	
Mrs. Priscilla P. Carpenter	Jan.1,1854	Feb.21,1855 dism
Elizabeth Jane Chase	May 5, 1854	absent
Margaret Cradit	June 30, 1854	
Adeline Carmichael	Mch 3, 1855	Aug.25.1855 dism.
Uri Clark	June 29, 1855	
Mrs. Elizabeth Coy (wife of E.G.C)		see Elizabeth Brown Oct.10,1855dism.
Mrs. Rebecca J. Cutter		July 6,1856
Mrs. Eveline Carter		dism. July 13,1856
Philip Crager	Sept. 5, 1856	
Mrs. Indian J. Corning	Oct.31,1856	dism. May 3, 1860
Martha E. Crittenden	July 3, 1857	see M.J.C. Nichols (Mrs.)
Mrs. Sarah Campbell	July 5,1857	dism. Apr. 29,1864
Caroline H. Campbell	" "	
Birdsey Clark	Mch 1858	died Jan. 10, 1871
Mrs. Sally Clark	" "	
Elizabeth Clark	" "	
Mrs. Ellen P. Cowles	May 1858	
Wm Stewart Cowles	" "	
Miss Jane Campbell	" "	
Elizabeth Ophelia Coddington	"	dau of Chester T., b 1843
Louisa Ann Coddington	" "	dism. Feb.27,1874
Frances Cris (colored)	Sept. 1858	
Mrs. Harriet Clark	Sept. 2, 1859	
Miss Emily F. Conover	Mch 1, 1861	
Miss Margaret L. Conover	" "	
Spencer A. Coe	Aug. 30, 1861	dism Sept. 21, 1866
Miss Adelia Coe	" "	" "
Susan M. Clock	July 5, 1862	
Sarah J. Christiance	Apr. 29,1864	
Ida E. Cowles	Apr. 29, 1864	married Chas. W. Sackett dism

* Margaret Coddington dedicated b.17My, 1817 – Harriet Coddington
Chas. CHOTINGTON mar. 11Ag, 1839 96 – Nancy Hopkins

Births of Robt Coddington's children (pgs 134-140) – hand copied & recorded

CODDINGTON
1st Presby Church
Ithaca (formerly Ulysses), N

Quaker Hist. - Ulster Co, N.Y. (Duplicate)

Apr 22, 1829

We enclose this list as is shown in the minute book since it is the most complete listing of all the Quakers within the Marlborough Monthly Meeting available for that time period.

"Of Friends [Hicksites]	136
of them that have seperated	258
Neutrah	20
	414

Names of Friends [Hicksites] - These followed Elias' Hicks' teaching

- Edward Hallock
- John Sheffield
- Rebecca Sheffield
- Hallock Thorne
- James Hull
- Anna Hull
- Adams Hull
- Phebe Hull
  - John, Olive, Henry & George
- David Adams
- Ann Adams
  - Samuel & Isaac
- Robert Young
- Sarah Young
- Abraham Young
- Maryan Young
  - Isaac, Jacob Phebe, Esther, John - minors
- James Sherman
- Philadelphia Sherman
  - Hannah, Isaac, Townsend, John-minors
- James Chase
- Martha T. Hallock
- Phebe Hallock
- Robert Hallock
- Amelia Hallock
  - Abraham - minor
- John P. Hallock
- Rachel Hallock
- Nathaniel Hallock
- Mahlon Beeks
- Johnathan Haight
- Joseph Sherwood
- Samuel Sherwood
- Thomas Sherwood
- Daniel Sherwood
- John Palmer
- Benjamin Cooley
- Silas Seaman
- Willett Seaman
- Valentine Seaman
- Wager Hull
- Frances Hull
- Elizabeth Hartford
- Charles Field
- Martha Field
- William A. Feild
- Hannah Field
- Absalom Barrett
- Deborah Barrett
- John Barrett
- Phebe Barrett
- Ann Barrett
  - Samuel, Absalom, James - minors
- Moses Birdsall
- Hannah Birdsall
- Thomas Birdsall
- Zepheniah Birdsall
- Nelson Birdsall
- Abigail Birdsall
- Loiza Birdsall
  - Cordelia - minor
- Sarah Ann Carpenter
- Ann Underhill
- Amy Underhill
- Justice Cooley
- John Cooley
- Charles Cooley
- Justice Cooley, Junr.
- Stephen Haight
- Charles Haight
- Daniel Haight
- Henry Haight
- Ebenezer Cooley
- Harvey Cooley
- Daniel Cooley
- John Cooley
- William Cooley
- James S. Hallock
- Laura Hallock
- Sarah G. Hallock
  - Clementine & William - minors
- —Bethania Codington (wife of JACOB I., disowned 1828)
  - — Robert, Elizabeth
  - — & -minors
- Phebe Hallock
- William Hallock
- Phebe Ann Hallock
  - James, John, William-minors
- Edward Hallock
- Amy Hallock
  - Valentine, Isaac, Nicolas, Caroline minors
- Edward Young
- Hannah Young
- David Young
  - Alexander, Edward H., William C. - minors
- Hulda Sherwood
- Abigail Becks
- Phebe Becks
- Martha Becks
- Phebe Haight
- Eliza Haight
- Mary Haight
- Sarah Haight
- Mehitable Cooley
- Hester Cooley
- Phebe Seaman
- Persilla Cooley
- Lucy A. Cooley
- Elizabeth Cooley
- Catharine Cooley
- Deborah Cooley

CODDINGTON:
DAVID & DORCAS (CORNELL
p. 99, 100, 103

77.734 / Ml K 28 a (Salt Lake City - LDS)

SOURCE: QUAKER HIST. + GEN. OF 4 MARLBOROUGH MONTHLY MEETING - Ulster Co, N.Y. 1804 - 1900, by S.V. Anson + Laura M. Jenkins.

Of them that have separated remained [Orthodox] -

John Wood
Sarah Wood
Martha Wood
Catharine Wood
  John - minor
John Wood, Jun.
Sarah Ann Wood
  Mercy Ann, Henry,
  Mary - minors
John Ransom
Elizabeth Ransom
Joseph Ransom
Edward Ransom
Ann Mariah Ransom
Foster Hallock
Martha Hallock
Alexander Hallock
Eliza Hallock
Phebe Hallock
  Martha ann,
  George - minors
Abraham Young
Mary Young
Henry Young
Mary Young
  Julian, Eliza,
  Hannah, Charles-
  minors
Hiziah Young
Hannah Young
Uriah Coffin
Wm. Coffin
Eliza Coffin
  Susan, Edward,
  James - minors
Susannah Berhout
Benjamin Sands
Amy Sands
Hannah Church
Samuel Adams
Anna Adams
  Samuel C., Anna M.,
  David & John - minors
Abel Adams
Patience Bloodgood
  Anna, Samuill,
  Sarah - minors
Nathaniel Selleck
Phebe Coffin
Arabella Hallock
Henry Young
    Young
John Craft
Philena Wheeler
Haydock Carpenter
Deborah Carpenter
Carpenter (cont.)
  Aaron, Robert,
  Mary, John,
  William, Deborah,
  George, Oliver,
  Amelia - minors
Lois Carpenter
Seleck Carpenter
Samuel Palmer
Deborah Palmer
Israel Palmer
Charles Palmer
Catharine Palmer
  Eliza, Zopher,
  Deborah G., Alexander,
  Mary, Samuel H. -
  minors
Henry Palmer
Anna Palmer
  Benjamin, Martha -
  minors
William Palmer
Dorcas Broadhead
Reuben Barnard
Mary Barnard
  James & Polly -
  minors
Anna Bernard
Adney Heaton
Phebe Heaton
  Rachel, Clementine,
  Daniel, Mary Ann,
  Adna F., Halenor,
  Thomas - minors
James Turner
Elizabeth Turner
  Henry, Sarah,
  Julian, Mary,
  Phebe Jane, Bethany
  & an infant - minors
Stephen Wardle
Jerusha Wardle
  Eliann, Mary -
  minors
Joel Cornnell
Anna Cornnell
  Phebe, Wm., Mary,
  Edwin, Deborah,
  Elizabeth - minors
Nathaniel Thorn
Charity Thorn
  John, Wm., Esther,
  Elnathan, Sarah,
  Stephen, Solomon -
  minors
Phebe Mor__?
  Abigail - minor
Mary Cornnell
  & 2 minors
Susanah Cornnell - Is this Susannah ? Cornell Ferguson ?
Clementine Heaton
Rachel Heaton
Mary Heaton
Jacob Heaton
  Hannah - minor
Peter Coutant
Peter J. Coutant
Tristam Russell
Samuel Russell
James R. Russell
  Solomon - minor
Stephen Taber
Elinor Heaton
Josiah Hartshorn
  James, Thomas - minors
Thomas Lawrence
William Gerow
Elias Gerow
Elias Gerow, Jun.
Isaac Gerow
Johnathan Taber
  John - minor
Jacob Gerow
Samuel Heaton
John Birdsall
  William - minor
James Pine
Johnathan Thorn
Benjamin Birdsall
Jessee Whitney
Samuel Haviland
Adam Griffin
  Isaac - minor
Smith Pine
  Elias - minor
Zepaniah Birdsall
David Birdsall
Gideon Birdsall
  Thomas, Zepaniah -
  minors
Thomas Thorn
Daniel Birdsall
  John, Elias,
  Daniel - minors
Solomon Birdsall
Bariah Birdsall
James Birdsall
Thomas Birdsall
Benona Coutant
Daniel Manna - minor
Harvey Manna - minor
Jeremiah Whitney

P.281 shows RICHARDSON ? CORNELL in New Paltz ch. rec. who mar. Anna M
& had 2 ch - Aletta K & Dorcas; removal from Plains MM [Ulster] to Scipio [TOM
22 Jan. 1822 (Could this be son of Joseph & Anna Cornell, & bro. of Dorcas ? Coddington yes

Of them that have separated remained [Orthodox] - (cont.)

Prudence Whitney
Elizabeth Whitney
  one minor
Alche Underhill
Elenor Coutant
Rhoda Russell
Mary Russell
Lois Russell
Belina Hartshorn
Gerta Hartshorn
Lucy Lawrence
  Phebe - minor
Phebe Gerow
Elizabeth Gerow
Eliza Taber
Desire Taber
Mary Taber
  Anna Maria - minor
Ephea Brundage
Hester Birdsall

Mary An Birdsall - minor
Hester Birdsall - minor
Elenor Birdsall - minor
Lydia Heaton
  Clementine &
  Elizabeth - minors
Elen Pine
Anna Birdsall
Mary Thorn
Rhoda Robinson
Susan Birdsall
Sarah Birdsall
Lavina Haviland
Judith Higgins
Phe__ Higgins
Joan Higgins
  Catharine, Dorcas,
  Mary, Elizabeth,
  minors
Rachel Griffin

Elizabeth Griffin
Hannah Seaman
Phebe Gerow
Catharine Palmer
Catharine Pine
Anna Birdsall
Ann Birdsall
Mary Birdsall
Jane Birdsall
Palmyra Birdsall
Rhoda Birdsall - minor
Hannah Birdsall - minor
Anna Birdsall
Catharine Birdsall
  Phebe & Sarah - minors
Rhoda Birdsall
  Ellaner, Louza,
  Hannah - minors
Lydia Coutant
Susan Manna

Neutrah - These remained neutral Apr. 1829

David Barnard
Wm. Barnard
Daniel Barnard
Rachel Barnard
Stephen Wardle, Jun.
Jeremiah Relya
Nathaniel Cornnell

Phebe Lawrence
Daniel Lawrence
Polly Seaman
Joseph Wheeler
Thomas Buchanan
Rachel Buchanan
Josiah Brundage

James Pine, Jurn.
Hulda Russell
Hester G__?__
  Pine
—Jacob Codington is this Jacob I.?
Debora Russell"

During the following more peaceful years, the minutes show a constant strength and building within the Orthodox Friends meetings. Libraries were formed at the meeting houses as early as 1829 and were a great source of pride. There were long discussions about building up the supply of books, rules were set up to lend them and librarians were appointed to have the care of them.

In 1838 a fund was created to be used towards the education of teachers.

Repairs to the meeting houses and horse sheds were constantly a topic discussed and it appears that great care was taken to keep all the meeting houses and cemeteries in good condition.

In 1854, the small Plains Monthly Meeting, having problems, 'laid down' and their members at Paltz and Plains (Tillson) once again joined with the Marlborough Monthly Meeting.

By no means was the helpfulness and caring of the Friends restricted to any single area. Committees were constantly being formed to raise monies to help build meeting houses all over the United States and Canada; to aid drought victims in the Western states; in helping educate and relocate the Indians and in assisting the slaves of the Southern states.

The involvement of the Quakers during the Civil War is not surprising as one of their trademarks has been their insistance upon equality regardless of race, creed or national origin.

The first declaration against slavery had been made by the Quakers of Germantown in 1688 when they sent forth a protest against owning or selling men against their will. It was not until 1784, nearly 100 years after the Germantown declaration, that the last Quakers lived up to this first protest and agreed to

release their slaves. Altho many shared in the antislavery sentiment from the beginning, there were many Quakers who not only owned slaves, but were involved in the importing of slaves.

Friends not only became active in the antislavery movement and the Underground Railroad but also in the welfare of the freed slaves after the Civil War.

Altho not allowed by Friends' doctrine to bear arms, many of the young Quakers joined in the Civil War anyway. Those actively involved in the fighting from this area were: Haydock Carpenter, son of Robert and Susan, who died during service on the 27th of the 10th month 1864; Francis C. Johnson, of the Valley, whose acknowledgement was later accepted after his return; his brother, Joseph H. Johnson, who died in service sometime before the 21st of the 6th month 1865. The two Ketcham brothers, John T. and Edward H., sons of David and Martha of Milton, were also both killed during their service in the Civil War. A manuscript, housed in the Sarah Hull Hallock Library in Milton, N.Y., contains letters written by the young soldiers to their mother, describing unbelievable hardships endured before their deaths. Edward died at the Battle of Gettysburg in July 1863 and John died in October 1863 at the Libby Prison in Richmond, Virginia. Their cousin, Nehemiah Hallock Mann, son of John and Phebe, was killed at Cedarville, Virginia during August 1864.

boycott

There were many ways the Friends fought slavery without bearing arms. One way was by refusing to buy or use materials produced by slave labor. Merchants no longer sold cotton and instead restricted their merchandise to different forms of wool and they used other sweetners instead of sugar.

Quaker participation in the Underground Railroad created the livliest issue within the meetings. This system of aiding escaping slaves by passing them from friendly hands to friendly hands until they reached the safety of Canada, was never officially sponsored by the Quakers, but many played a prominent role in the movement.

Altho Friends had always prided themselves in doing everything in an aboveboard fashion and maintaining a reputation for strict honesty, the ones who participated felt justified in what they were doing.

In Milton, the Hallock homestead was reportedly used as a stop in the Underground Railroad. A story told in that area related how the local officials searching for a runaway slave were allowed to search the house and grounds. The runaway slave, instead of being hidden, was working in the kitchen, dressed in woman's clothing, peeling potatoes. When asked if there were any runaway slaves on their premises, the Hallocks replied, "There are no slaves here," meaning that they did not recognize that any person could be a slave. The officials, knowing the honest reputation of the Quakers, left peacefully and satisfied that the hunted man was not on the premises. That evening the runaway was transported on to the next station.

There were probably many such stations within the Hudson Valley area, but because of the deep secrecy involved, most have never been pinpointed.

After the war the minutes show that the demands of the Yearly Meeting budget grew from $3500 to $36,000 in 1866. Much of the extra money was evidently used to relieve the sufferings among the southern Friends and in relocating the slaves.

At the start of the 1870's and thru the year 1900 many changes were made within the meetings. Evangelistic Meetings were popular and were held weekly. A Mission was started in New Paltz. During this time the men and women began to hold joint business meetings rather than the separate ones held previously. The first paid ministers were hired and singing was introduced into some of the meetings.

There was growth in some of the preparative meetings and in others a gradual falling off of membership. By the start of the 1900's the preparative meetings were operating more independently of each other and altho the monthly meeting

CHADEAYNE

MARY ANN

Formerly THORNE; ack. acc. at Valley PM 26:1:1848 for m. out, information referred to Shapaqua MM.

CHASE

JAMES

(H) took cert. of clearness 23:4:1834 to Stanford MM.

THOMAS

[Plains MM minutes: son of Cornelius & Mary of Chatham, Columbia Co. m. 21:6:1826 Persis ROBERTS, daugh. of Benjamin W. & Sarah of Marbletown.]

CHRISTIANA

TERESSA

d. 7:9:1905, "leaving two small boys."

CHURCH

HANNAH

b. 4:3:1775 d. 24:7:1843 aged 68y 4m 20d; rec. by req. 21:8:1805 at Valley PM; res. Twn. of Platt.

RACHEL

Formerly BERNARD; ack. acc. at Platt. PM 25:9:1833 for m. out.

CLARK, CLARKE

_____(Girl)

b. Milton 1921 d. 1921, age 5d, daugh. of J. Harold & Leena.

ALBERT G.

b. Milton 31:7:1911, son of Foster H. & Susie G.

ANNA

Formerly MANNY; m. out before 21:3:1838, referred to Cornwall MM, "but she removing back, was dealt with by Marl.;" ack. acc. at Valley PM 25:1:1843 for m. out.

ANNA

Cert. of rem. 22:5:1852 to New York MM; cert. returned 27:10:1852 from New York MM with information "that there are obstructions in the way of it being received;" comp. at Valley PM 16:12:1852 for departing from plainness & neglecting attendance of mtgs.

ARTHUR

b. Milton 7:1908, son of J. Harold & Leena H.

CLARK, CLARKE

CAROLINE

b. Milton 22:7:1896, daugh. of Edgar M. & Caroline H.; m. James ___?___; enrolled an active member 7:1908.

CAROLINE H.

b. Milton 19:7:1850 d. 3:5:1910, aged 59y, buried at Milton Friends Cem.; daugh. of George & Sarah C. HALLOCK; m. Edgar M. CLARKE 18:9:1873; appt. an Elder 1879 thru 1901; remarks - "an Elder & Overseer for many years. Active pastorial worker."

DWIGHT H.

Rec. by req. 30:1:1909 at Cornwall mtg.

EDGAR M.

b. Milton 25:11:1849, son of Oscar & Rachel B.; m. Caroline H. HALLOCK 18:9:1873; rec. by cert. 24:2:1875 from Williams College Cong. Church; appt. an Elder 1879 thru 1908; res. Milton;

Ch: James Harold b.12:4:1876
Helen b.11:3:1879
Maggie B. b.27:1:1881
Elsie b.20:7:1883

EDGAR M., JR.

b. Milton 25:9:1894, son of Edgar M. & Caroline H.; m. Bertie JONES 8:1917; enrolled an active member 7:1908; erased.

ELSIE

b. Milton 20:7:1883, daugh. of Edgar M. & Caroline H.; m. Stephen R. TABER 8:1905; res. Milton.

F. GLENN

b. Milton 1910, son of J. Harold & Leena H.

FOSTER HALLOCK

b. Milton 12:9:1874, son of Edgar M. & Caroline H.; m. Susie GARRISON 24:12:1897; res. Milton.

FRANCES

Son of Moses & Latitia of Twn. of Cornwall, Orange Co. m. 19:8:1812 Hannah S. YOUNG, daugh. of John & Dorcas of Twn. of Marl.; [Plains MM minutes: son of Moses & Latishe of Cornwall m. 28:1:1818 Hannah P. MULLENIX, daugh. of Gideon & Rhoda of New Paltz, at the Paltz.]

GERALD

b. Milton 1912, son of J. Harold & Leena H.

irrelevant
(extra pg.)

CHAPTER XL.

SOCIETY OF FRIENDS.

By Dewitt W. Ostrander.

CORNELL

THE members of this religious society were among the first settlers of the southern part of Ulster County, and came mostly from Long Island and Westchester County. In the month of December, 1760, Edward Hallock, a Friend from Chatauqua, Long Island, sailed up the Hudson river in his own vessel, with his family, which consisted of his wife, two sons and ten daughters, settled upon a farm about one-half mile southerly from the present village of Milton, in what was then known as New Marlborough, and erected a grist mill on a small stream running through the farm. He lived there until his death in 1809, in the ninety-third year of his age.

ca 1760

About the time he settled at New Marlborough a family named Sands, with three sons, one of whom was David, Presby, moved from Long Island and settled upon a farm at Cornwall, Orange County.

JAS SANDS — disciple of Anne Hutchin— son: A Sands m. John 2 Cornell dau Mary of Long Is.

A short time after the Sands family settled at Cornwall, Samuel Nottingham, a minister of the Friends' Church, from England, came to Cornwall and held meetings, in which young David Sands, who was a Presbyterian, took part. Having learned of Edward Hallock at New Marlborough, he called on him and inquired of Hallock if a Friends' meeting was held in the place, to which Hallock replied, "Yes, my house is open every first day at 11 A. M. for meeting." This is the first account of a Friends' meeting being held in Ulster County.

David Sands afterward attended both monthly and quarterly meetings of the society with Edward Hallock at Nine Partners, Dutchess County, and finally joined the Society of Friends at a Nine Partners monthly meeting.

In the early part of the year 1772, David Sands married Clementine, one of the daughters of Edward Hallock, at a special meeting of the society called for that purpose, at Nine Partners, and, in the spring following, settled at Cornwall, where he opened his dwelling house every

Dutchess Co

Sunday morning for public worship. This is the first account of a regular Friends' meeting being held in Orange County. At this time the Friends residing at Cornwall and New Marlborough (Milton) were members of the Nine Partners monthly and quarterly meetings, but as their membership increased they desired a monthly meeting on the westerly side of the river, and hence the Cornwall monthly meeting was established or set off from the Nine Partners monthly meeting some time previous to 1798. There is no account of the exact date, but in that year the Cornwall monthly meeting authorized William Thorn, Jacob Wright, Edward Hallock and Alexander Young, as trustees, to purchase from Daniel Knowlton seven acres of land situated about one and a half miles southerly from the present village of Milton, adjoining the post-road, for the Society of Friends at New Marlborough. This is the first purchase of land by the Society of Friends in Ulster County, but there is no record or tradition that the society occupied this land for more than fifteen years.

Nine Partners MM

Cornwall MM

2 of John Cornell's sons m. Thorns

JOSIAH 6

twin

6

On December 23, 1793, Joseph Cornwall, in consideration of twelve pounds, conveyed to Daniel Cornwall and William Titus, trustees, appointed at the monthly meeting held at Cornwall, two acres of land situated at Plattekill, then in the town of Marlborough, and known as "The Valley," upon which a meeting house was erected; and having been repaired and enlarged from time to time, meetings have been regularly held there to the present, and it is still known as "The Valley Meeting House."

Plattekill

The Cornwall monthly meeting was held by adjournment at Marlborough (Milton) May 24, 1804, at which extracts from the minutes of the Nine Partners quarterly meeting were received, allowing the Cornwall monthly meeting to establish or set off a new monthly meeting to be known as the Marlborough monthly meeting; the first meeting to be held at the meeting house at Marlborough (Milton), 6 mo. 27th day, 1804, and thereafter at "The Valley" (Plattekill) and Marlborough (Milton) alternately on the day previous to the monthly meeting to be held at Cornwall.

August 20, 1804, Joseph Sutton conveyed to James Hallock, John Wood and Samuel Adams, trustees, appointed at the monthly meeting held at Cornwall, one and one-half acres of land situated about one-third of a mile southerly from the present village of Milton, on the easterly side of the post-road, upon which a meeting house was erected, and occupied until 1828, when the church "divided," and that branch of the church known as "Hicksites" continued to hold meetings in the meeting house, while

Pursue this work

that branch of the church known as "Orthodox" held meetings for two years at the house of Foster Hallock.

In 1830, the orthodox Friends at Milton purchased a lot of land from Foster Hallock and erected a new meeting house, which was occupied for fifty years, when it was sold and a new site purchased from the estate of James H. Bennett and a large and substantial meeting house erected thereon in 1886, and opened for worship 22nd of 5th month, 1887.

The Friends' Church of Greenfield, in the town of Wawarsing, was organized in 1808, by Zadock Southern, Catharine Billew, and the Washburn and Holmes families, with a membership of about twenty-five. The meeting house was erected in 1818, and the first "approved minister" was Note: Catharine Billew. John^2 Cornell m. Mary Russell

In the year 1807, Samuel Adams, Zephaniah Birdsall, James Pine,
1807 Merritt Moore and Tristrain Russel were appointed a committee by the
Marlborough monthly meeting to establish a meeting at Clintondale in the
town of Plattekill, and on August 20, 1811, John Underhill conveyed to
Daniel Birdsall and Zephaniah Birdsall, trustees, in consideration of
$34.41, one acre and thirty-nine perches of land in Plattekill (now in the 1811
village of Clintondale), upon which a meeting house was erected and
used until 1889, when the present substantial meeting house was erected.

The Friends' Church at Butterville, in the town of New Paltz, was established in 1807, and in 1812 Friends' meetings were organized at Rosendale Plains in the present town of Rosendale, and at Esopus, and in 1813 the Friends' churches at Rosendale Plains and Esopus were erected.

By the approval of the Nine Partners quarterly meeting the Rosendale Plains monthly meeting was organized 8 mo. 25th day, 1813, composed of the Butterville, Esopus and Rosendale Plains preparative meetings.

In 1813 a new quarterly meeting was established or set off from the Nine Partners quarterly meeting, to be known as the Cornwall quarterly meeting and to be composed of all the monthly meetings on the west side of the Hudson River. The Cornwall monthly meeting, when established, consisted of three monthly meetings, each of which was composed of three preparative meetings. The first quarterly meeting to be held at "Cornwall on the 5th day preceding the two last first days in 10th month, 1813."

CLARK, CLARKE

HANNAH
Cert. of rem. 25:11:1812, to settle with her husband, to Cornwall MM; rec. by cert. 22:6:1859 from Cornwall MM.

HANNAH
Disowned at Valley PM 24:10:1860 for so far departing from Christian order as to prosecuting a member of our society & obtaining an unjust demand.

HELEN B.
b. Milton 11:3:1879, daugh. of Edgar M. & Caroline H.; m. Charles R. TABER 29:7:1903; res. Milton.

HIRAM G.
Rec. by cert. 25:2:1860 from Cornwall MM; disowned at Valley PM 24:4:1861 for neglecting attendance of mtgs. & taking that which did not belong to him, he denied second part of comp.

J. HAROLD
b. Milton 12:4:1876, son of Edgar M. & Caroline H.; m. Leena HAMM 31:12:1907; res. Milton.

JAMES R.
Rec. by req. 24:3:1875; rel. by letter to M.E. Church in Milton 24:1:1880.

LEANA
b. Milton 18:10:1915, daugh. of Foster H. & Susie G.

LENA H.
Rec. by req. 5:1905; m. J. Harold CLARK 31:12:1907.

MARGARET B.
b. Milton 27:1:1881, daugh. of Edgar M. & Caroline H.; m. Frank DIETZ 29:11:1905; res. Milton.

PHEBE
Formerly FOWLER; comp. 27:7:1831 from Purchase MM, for m. out.

RAYMOND
b. Milton 4:10:1905 d. 8:1907 buried Milton Friends Cem.; son of Foster H. & Susie G.

RHEUBIN
Minutes of Valley PM 19:8:1802 show m. intentions to Mary CORNELL, no further mention in the minutes.

Paltz
olmaster

SEPH II SARAH
(H) rec. by cert. 25:2:1835 from Cornwall MM.

CLARK, CLARKE

SARAH
Rec. by req. 24:1:1877 at Rosendale; erased 21:4:1886, joined another church.

SUSAN M.
Rec. by req. 30:1:1909 at Cornwall.

SUSIE G.
b. 27:2:1878; m. Foster H. CLARKE 24:12:1897; rec. by req. 23:2:1901; res. Milton.

VIVIAN
b. Milton 1918 d. 10:1918.

W. IRVING
b. Milton 24:11:1901, son of Foster H. & Susie G.; m. Vera MEICKLY 30:1:1924.

CLEARWATER

ELIZA
Ack. acc. 25:7:1849 for m. out.

ELISA W. YOUNG
b. 28:7:1821 d. 12:11:1874, daugh. of Abraham & Mary YOUNG; m. Anson CLEARWATER; res. Twn. of Marl.

COALMAN

ANNA
Cert. of rem. 27:7:1808, with husband John, to New York MM.

JOHN
Cert. of rem. 27:7:1808, with wife Anna, to New York MM.

CODDINGTON, CODINGTON

— BETHENA, BETHANY
Rec. by req. 21:7:1813 at Esopus PM; rec. by cert. 25:8:1824, with husband & two minor ch. [see Jacob I.], from Plains MM; disowned 25:3:1829 for joining with the separatists.

— DAVID
Rec. by req. 24:5:1809 at Platt. PM; son of Joseph & Maribah of Twn. of New Paltz m. 5:10:1809 Dorcas CORNALL, daugh. of Josiah & Anna of Twn. of Kingston, at New Paltz; cert. of rem. 29:3:1811, with wife Dorcas & b. 1810 son Alexander, to Richland MM, Pa.; rec. by cert. 24:3:1813, with wife Dorcas & minor son, from Richland MM, Pa. Alex

— DORCAS
Cert. of rem. 29:3:1811, with husband

DINGTON

SEPH Sr. | Maribah Hardford
DAVID
ALEXANDER b. 1810

CORNALL
JOSIAH 6 | ANNA
DORCAS 7 Cornell
MINOR (M

CODDINGTON, CODINGTON

DORCAS (cont.)

David & son Alexander, to Richland MM, Pa.; rec. by cert. 24:3:1813, with husband David & minor son, from Richland MM, Pa. Alex

JACOB I. bro of David ?

Rec. by req. 21:7:1813; rec. by cert. 25:8:1824, with wife Bethany & two minor ch. Robert & Elizabeth, from Plains MM; disowned 25:6:1828 for imbibing doctrines counter to the principles of our society & neglecting attendance of mtgs.

ROBERT ~~prob bro of David~~, or of Jacob I. above

Disowned at Marl. PM 23:1:1832 for neglecting attendance of mtgs. & taking part in the military service.

took govt land in Mich. 1834?

No not Rich.
Robt?
all his
D. Tomp
1814-on

COE

EMELINE

Formerly GRIFFEN; disowned at Valley PM 21:3:1832 for m. out.

COFFIN

PHEBE

b. 15:7:1789 d. 17:3:1842, aged 52y 8m 2d; wife of Uriah; res. Twn. of Marl.

RHODA

Wife of William; res. Marl.

RHODA A.

Cert. of rem. 26:2:1881 to Burlington MM, New Jersey.

SUSAN

b. 13:7:1813 d. 1894, buried Milton Hicksite Cem.; daugh. of Uriah & Phebe: res. Milton.

URIAH

[Nine Partners MM minutes: Uriah of New Marl. PM m. out & was disowned 17:7:1778.]

URIAH

b. 9:1:1786 d. 15:6:1844, aged 58y 5m 6d; son of Abihu & Elizabeth of Twn. of Marl. m. 29:11:1809 Phebe HALLOCK, daugh. of Edward, Junr. & Susanna of Twn. of Marl., at Marl.; rec. by req. 24:2:1808; appt. an Elder 21:4:1841; res. Twn. of Marl.;

Ch: William b.6:9:1810 d.5:4:1848
Susanna b.13:7:1813
Elizabeth b.5:9:1816 d.17:8:1850

COFFIN

URIAH (cont.)

Ch: James b.19:8:1830
Edward d.17:7:1847

WILLIAM

d. 5:4:1848; son of Uriah & Phebe of Twn. of Marl. m. 2:11:1843 Rhoda Ann BIRDSALL, daugh. of Gideon N. & Palmyra of Twn. of Newburgh, at the Valley; res. Marl.;

Ch: Edward H. b.25:11:1845

COLWELL

ANN ELIZA

Formerly THORNE; disowned at Valley PM 25:7:1838 for m. out.

COMFORT

MERCY

Rec. by req. 26:9:1810 at Marl. PM; daugh. of Thomas & Lucretia of Twn. of Marl. m. 30:12:1812 Joshua WHITE, son of Andrew & Amy of Twn. of Marl., at Marl.

COMMONS

EVA

Daugh. of William & Cami TABER; rel. by cert. to Clinton Corners.

ORIN L.

Rec. by cert. 26:11:1904 from Owenyo MM, Calif.

WALTER

Rec. by cert. 27:10:1900 from Vermillion Grove, Ill.; ack. a Minister 26:6:1901; cert. of rem. 26:3:1902 to Clinton Corners; rec. by cert. 25:6:1904, with wife & infant son; cert. of rem. 22:3:1905, with wife & infant son, to Stanford MM.

CONKLIN, CONKLYN

DORO

Rec. 10:10:1915.

ELLA

Rec. by cert. 21:8:1895 from M.E. Church in Milton; req. name erased 25:7:1900, with Frank, joined Espic. Church.

EMMA J.

Rec. by req. at C'dale PM 24:2:1900 from New Paltz; res. New Paltz; cert. of rem. 23:9:1903 to Shapaqua MM.

CONKLIN, CONKLYN

FLORENCE

Rel. 5:1900, joined Espic. Church.

FRANK

Rec. by cert. 21:8:1895 from M.E. Church in Milton; req. name erased 25:7:1900, with Ella, joined Espic. Church.

CONSTABLE

ANNA M.

Rec. by req. 21:4:1886 at C'dale PM.

COOLEY

ANNA

b. 7:3:1789 d. 3:11:1873; wife of Ebenezer; cert. of rem. 24:8:1814, with husband & ch. [see Ebenezer], to Nine Partners MM; rec. by cert. 26:10:1825, with husband & seven minor ch. [see Ebenezer], from Nine Partners MM.

ANNA

Daugh. of Justus & Mahitable of Twn. of Platt. m. 13:10:1808 Gilbert GEROW, son of Elias & Elizabeth of Twn. of Platt., at the Valley.

ASAHEL

b. Little Britian, NY d. at Corona, Calif., buried at Platt.; son of Justus & Elizabeth; birthright member.

CATHARINE

Cert. of rem. 22:5:1852 to New York MM; [Hinshaw's NY Quaker Gen. 1969: Catharine m. ______ MC CALLUM; disowned 1857.];

CHARLES

Disowned at Valley PM 25:9:1833 for m. out; (H) disowned 23:10:1833 for m. out.

CHARLES

b. Little Britian, NY d. Calif., buried at Platt.; son of Justus & Elizabeth; birthright member.

DANIEL

Disowned at Valley PM 21:10:1846 for m. out.

EBENEZER, 'NEZER'

b. 12:5:1789 d. 22:9:1877; son of Justus & Mehitable of Twn. of Platt. m. 4:1:1810 Anna GEROW, daugh. of Elias & Elizabeth of Twn. of Platt., at the Valley; cert. of rem. 24:8:1814, with wife Anna & three ch. Harvey, Priscilla & Lucyann, to Nine Partners MM; rec. by cert. 26:10:1825, with wife Anna & seven minor ch. James H., Priscilla, Lucyann, Elizabeth, Catharine, Daniel & John, from Nine Partners MM; disowned at Valley PM 26:11:1828 for disturbing the good order of mtgs. & identifying himself with the separatists; req. at Valley PM "that the offense for which he was disowned be passed by & he be reinstated to membership," granted 21:3:1855;

Ch: James Harvey b.13:3:1811
Priscilla b.18:8:1812
Lucyann b.25:10:1813 d.19:7:1849
Elizabeth b.27:4:1815
Catharine b.5:5:1817
Daniel C. b.4:11:1820
John b.30:8:1822
Deborah b.20:6:1824 [m. Wm. B. ALSDORF]
[Mehitable
William
Elias
Mary d. young].

ELIAS

Erased 24:3:1886 for non-attendance.

ELIZABETH

[b. 14:7:1819 d. 21:4:1891]; formerly PINE; ack. acc. at Valley PM 27:1:1841 for m. contrary to the order of our society; wife of Justus; res. Orange Co.

ELIZABETH

b. Little Britian, NY d. at Corona, Calif., buried at Platt.; daugh. of Justus & Elizabeth; birthright member.

ELIZABETH G.

Disowned at Valley PM 24:5:1848 for neglecting attendance of mtgs. & "bringing a reproach upon the cause of truth by suffering herself to be evilly spoken of."

ESTHER

Disowned at Valley PM 2:6:1830 for uniting with the separatists.

ESTHER H.

Rec. by cert. 25:7:1827 from Oblong.

COOLEY

ESTHER M.
Daugh. of Justus & Mahitable of Twn. of Platt. m. 28: ?:1813 Asabel HAVILAND, son of Isaac & Anna of Twn. of Beekman, Dut. Co., at the Valley.

FANNY
b. Little Britian, NY, daugh. of Justus & Elizabeth; m. Dr. MANBY; birthright member.

FRANCES
Daugh. of Justus & Mahitable of Twn. of Platt. m. 4:1:1821 Nathaniel ADAMS, son of Samuel & Anna of Twn. of Marl., at the Valley.

HANNAH
Cert. of rem. 22:3:1843, clear of m. engagements, to Cornwall MM.

JAMES H.
Disowned at Valley PM 27:11:1839 for deviating from plainness & neglecting attendance of mtgs.

JOHN
Took cert. of clearness to Oblong MM 23:8:1826.

JOHN
Disowned at Valley PM 21:1:1829 for identifying with the separatists; (H) cert. of rem. 24:8:1831, with family, to Oswego MM.

JOHN
Disowned at Valley PM 25:8:1847 for m. out.

JUSTUS
b. 1:4:1764 [d. 1837]; husband of Mehitable; res. Twn. of Platt.; the minutes of Valley PM 21:11:1811 mention one of his children being sent to Nine Partners boarding school; disowned at Valley PM 21:1:1829 for identifying himself with the separatists;
Ch: Ebenezer b.12:5:1789
Anna b.7:10:1791
Esther b.15:3:1794
Mary b.8:5:1796
John b.31:11:1798
Frances b.11:4:1801
Kesiah b.26:5:1803
Priscilla b.29:6:1805
Charles b.8:10:1808
Justus, Jnr. b.10:5:1811
Mehitable the 2nd b.7:8:1813

COOLEY

JUSTUS, JNR.
b. 10:5:1811 d. 14:6:1879, son of Justus & Mehitable; husband of Elizabeth; res. Orange Co.;
Ch: James Henry b.18:9:1840 d.26:8:1851
Frances H. b.24:8:1842
Asabel H. b.1:7:1844
Mary E. b.19:6:1847
Charlotte E. b.16:4:1849
Justus H. b.26:10:1852
Charles W. b.20:2:1855
Morris
Helen

JUSTUS, JNR.
Ack. acc. at Valley PM 27:7:1853 for m. a member contrary to the good order established; [prob. same one as above.]

KESIAH
Daugh. of Justus & Mehetable of Twn. of Platt. m. 4:10:1821 Wager HULL, son of James & Anna of Twn. of Marl., at the Valley.

LUCYANN
b. 25:10:1813 d. 19:7:1849, daugh. of Ebenezer & Anna; [m. John L. GEROW.]

MARY
Daugh. of Justus & Mehitable of Twn. of Platt. m. 25:11:1813 Prince HAVILAND, son of Isaac & Anna of Twn. of New Fairfield, Fairfield Co., Conn., at the Valley.

MARY
b. Little Britian, NY, daugh. of Justus & Elizabeth; birthright member.

MEHITABLE
b. 3:6:1771 d. 3:8:1837; wife of Justus; res. Twn. of Platt.

MEHITABLE
Daugh. of Ebenezer & Anna; [m. John BATES.]

PRISCILLA
b. 25:10:1813, daugh. of Ebenezer & Anna; [m. Robert I. EVERETT.]

WILLIAM
Ack. acc. at Valley PM 26:8:1857 for m. out; [m. 19:2:1856 Mary J. HASBROUCK, daugh. of Jacob & Charlotte (Thorne) of Newburgh]; erased 24:3:1886 for non-attendance.

COOPER

HANNAH G.
b. 8:3:1832 d. 28:9:1866, daugh. of Daniel P. & Hannah BIRDSALL; cert. of rem. 25:12:1861, wife of Joseph P., to New York MM.

JOSEPH PHIPPS
Joseph of City, Co. & State of NY, son of William & Jane Searth COOPER of Dorcester, York Co., England m. 28:10:1861 Hannah G. BIRDSALL, daugh. of Daniel P. & Hannah of Newburgh, at the house of Daniel P. BIRDSALL, Twn. of Newburgh; [Hinshaw's NY Quaker Gen. 1969: Joseph Phipps m. out before 12:1855, but retained membership; m. 2nd Marl. 1861 Hannah G.____ who d. 28:9:1866;
Ch: Wm. Edward b.19:1:1864
Eleanor H. b.28:6:1866].

CORBAN, CORBIN

MARY
Rec. by req. 23:1:1811 at Paltz PM; cert. of rem. 25:3:1812, with husband Micajah, to Coeymans MM.

MICAJAH
Rec. by req. 27:2:1811 at Paltz PM; cert. of rem. 25:3:1812, with wife Mary & their youngest child, to Coeymans MM.

CORMOLLI

HUGO
Rec. by req. 23:2:1901; res. Tuckers Corners, NY.

JESSIE
Rec. by req. 23:2:1901; res. Tuckers Corners, NY.

CORNMORIS

WALTER
Rec. by cert. 27:10:1910 from Vermillion Grove MM, Ind.

CORNALL, CORNELL, CORNWALL

AARON S.
Rec. by req. 25:1:1843 at Platt. PM; disowned 25:12:1844 for m. out.

ANNA
b. 7:1:1793 d. 14:3:1871 age 78y; wife of Joel; res. Twn. of Platt.; appt. an Elder 21:5:1851.

CORNALL, CORNELL, CORNWALL

ANNE
Daugh. of Daniel 6 & Elizabeth of Platt.ekill m. 1:11:1804 Benjamin REYNOLDS, son of Daniel & Elizabeth of Twn. of Newburgh, at the Valley.

BIRDSALL 1st s/o Josiah 6 [illegible]
At Valley PM minutes 20:10:1803, m. intentions to Mary SELLECK, no further mention in the minutes; disowned at Platt. PM 21:4:1813 for departing from plainness, neglecting attendance of mtgs. & has __?__ property to defray military requisitions.

CHARITY
Daugh. of William & Esther of Twn. of Platt. m. 2:11:1808 Nathaniel THORN, son of Elnathan & Martha of New Castle, Westchester Co., at Platt.

CHARLES E.
b. C'dale 11:7:1852, son of Edwin & Nancy E.; rec. by req. 23:4:1873; m. Katie RICHARDS 15:5:1879; appt. an Elder 1894, 1906, 1908; res. C'dale;
Ch: Jerome b.4:2:1881

CHARLES G.
Erased 23:3:1892, joined another church.

DANIEL 6 - twin of Josiah 6
Cert. of rem. 27:2:1805, clear of m. engagements, with minor ch. Daniel, Josiah & Birdsall, to Creek MM.

DORCAS 7
Daugh. of Josiah & Anna of Twn. of Kingston m. 5:10:1809 David CODDINGTON, son of Joseph & Maribah of Twn. of New Paltz, at New Paltz.

EDITH L.
b. C'dale 27:1:1887, daugh. of Charles & Katie; m. Merl REEDY or RUDY.

EDWIN
b. C'dale 18:2:1822 d. 23:10:1891 [or 23:11:1891], buried in Lloyd Cem.; son of Joel & Anna; m. Nancy E. PRATT 6:6:1849; ack. acc. at Platt. PM 26:9:1849 for m. out; appt. an Elder 1883, 1886, 1890; res. C'dale;
Ch: Charles Edwin b.11:7:1852

ELIZABETH
Wife of William; rec. by cert. 24:3:1847 from Shapaqua MM; res. Platt.; cert. of rem. 26:12:1855, with husband William, to Shapaqua MM.

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Dorcas (Carnell) & David Coddington here 1811–1813 at Richland MM; perhaps to send children (Alex b. 1810, Ann b 1813). to noted Qk. school ?? Ann b. 13 May 1813 at Plains MH or Cayuga Scipio MM. so D & D rem. Richland before then.

Note: story of Richland Library – p 37 ff

Carding Reel used about 1825 427
Table used by Edward Foulke about 1800 467
Alice (Roberts) Green 471
Clarence V. Roberts 490
Plymouth Friends Meeting House 497
Schuylkill Friends Meeting House 497
Octagon School House; Worm Fence 510
Grandfather Clock owned by David Johnson about 1830 514
Bread Baking Basket used in brick bake ovens about 1850 531
Hickory Chair used by Eleanor Lewis Lukens about 1810 554
Abington Friends Meeting House 561
Upper Dublin Friends Meeting House 561
Cooks Creek in Springfield Township 572
Delaware Canal along eastern border of Upper Bucks 582
Silhouettes made at Peale's Museum in Philadelphia about 1805 587

p. 36. AMOS RICHARDSON m. Martha Penrose 4-30-1795 Issue: 8 – none married. Amos d. here 1850. Was he related ?

See Stroudsburg Meeting (Ulster Co, NY. Oks here) p. 20–21

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CITY OF DENVER

ROBERTS: – OR THOMAS
EARLY FRIENDS' FAMILIES OF UPPER BUCKS Co, PA.

The Manor and Township of Richland (Quakertown)

The Manor of Richland, containing 16,749 acres, together with four tracts previously surveyed at the southeast corner of the Manor, formed an equilateral parallelogram six miles square.

At what date the Manor was first surveyed does not appear. The date generally given is 1734, but the warrant under which it was surveyed in that year shows that it was a resurvey "for a more certain finding out and fixing the bounds of the Manor of Richland," and the return of the survey shows that, after adding the area of the tracts yet unsold to the total area of the tracts sold, the total was short 436 acres "of the quantity contained in the Manor." It is not likely that the Manor was given the name of Richland until the warrant of resurvey was issued, but it certainly was surveyed many years before. The following entry in the Penn and Logan Correspondence seems to explain the origin of the Manor and its first survey.

Under date of "Philadelphia, 14th 2d mo. 1703," James Logan writes:

> "To Thomas Fairman and David Powel, surveyors:
>
> "In your present journey to the Great Swamp, I desire you, without fail, to lay out, either in one or two tracts, as it shall best suit the place, ten thousand acres of good land, under certain bounds and marked lines and corners, to be returned into the office upon a warrant which shall be directed to you for the Proprietary. Next, to survey to Griffith Jones, in pursuance of his warrant, for 2,920 acres and allowance, 2,550 acres with so much more as the tract granted to him above the Welsh of Gwynedd wants of 660 acres, in the place already marked out to him by square regular lines, and as uniform as the place will bear. After which to run head lines for 4 or 5,000 acres or more, to be laid out hereafter, to purchasers as you shall have orders, under certain bounded front and back lines, but without subdivisions or executing any other warrant whatsoever; also to take a general and full view of the whole lands thereabouts that are of value." (Penn and Logan Correspondence.—Vol. I. p. 184.)

At this date there was surveyed to Griffith Jones as directed in the letter a tract of about 2600 acres, which was soon after patented to him. He was a merchant in Philadelphia and had purchased 6000 acres of land of William Penn, which were laid out to him at different points in Bucks, Philadelphia and Chester Counties. The tract of 10,000 acres "to be returned into the office upon a warrant * * for the Proprietary," was without doubt the Manor later known as Richland. The "4 or 5,000 acres or more," included in the third order to the surveyors, were doubtless the three tracts laid out to James Logan, Joseph Growdon, and Joseph Pike, adjoining the Griffith Jones tract on the north and east, the Logan

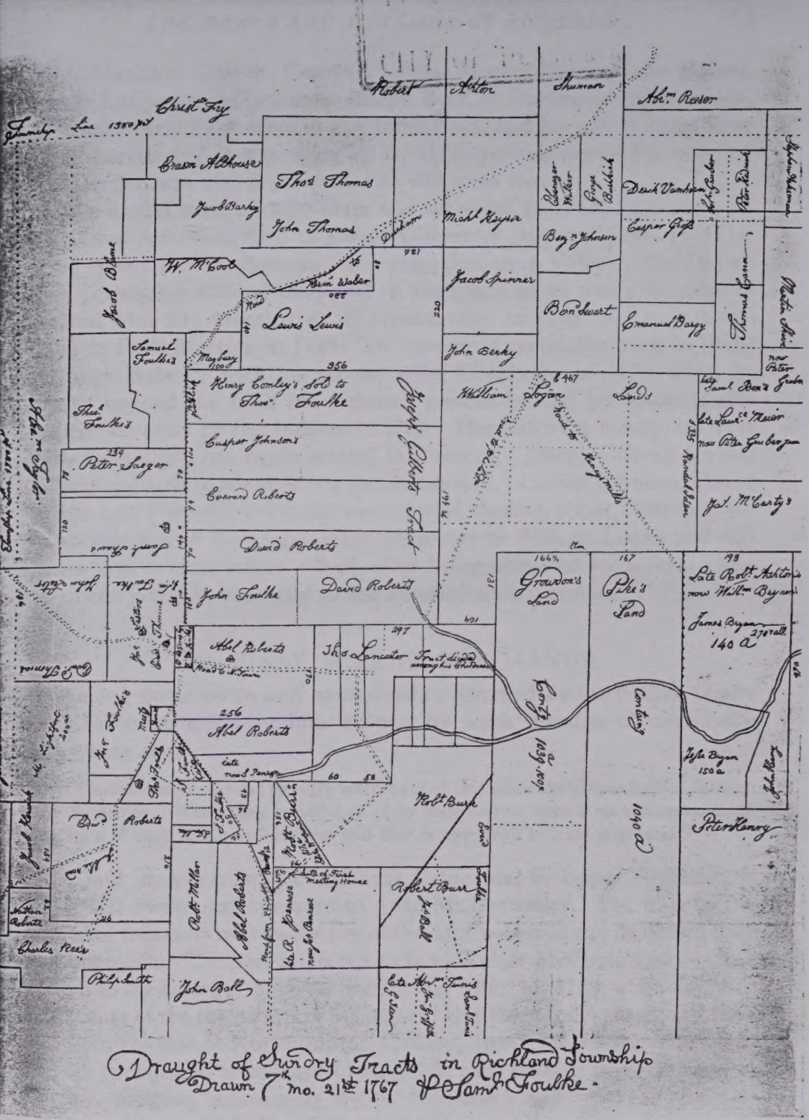
1

tract containing 2000 acres, and the Growdon and Pike tracts 1000 acre each. On a draft of these four tracts (including Jones') found among th Foulke surveys and marked "Draft Lands in Great Swamp, Drawn b Lawrence Growdon," there is a fifth tract of about 500 acres shown o the east side of the Pike tract and extending up to the Logan tract an marked "Robt. Ashton." On a later draft it is marked "James Brya late Robert Ashton's." This tract, now in Haycock Township, was lai out, by virtue of warrant dated May 14, 1706, to Robert Asheton, elde son of William Asheton, "late of Salford in the County of Lancaste Kingdom of England, Gentleman," as agent for his sisters, as representin part of their share of 3000 acres purchased by their father of Willia Penn. Two of the sisters, still residing in England, conveyed their interest to one George Okel, June 25, 1751, and the third having marrie Samuel Parr, the heirs of Okel and Parr, both deceased, on February 4 1761, conveyed the tract to William Bryan. By a resurvey made April 28 1758, it was found to contain 540 acres. It was occupied by three or mor generations of the Bryan family and they are buried in a burying groun thereon, adjoining the site of a Baptist Chapel, which has long sinc disappeared.

The six-mile-square tract embraced the greater part of Richlan Township, a strip 150 perches wide along the southern edge of Wes Springfield, the greater part of Milford Township, a goodly sized triangl reaching over into the present County of Lehigh. For some unaccountable reason it was laid out on north and south lines, being the only tract i Bucks County of any magnitude so laid out, the usual angles of inlan surveys being northwest and southwest.

This tract was known for nearly half a century as "The Great Swamp." However, only a small part of it at the southern end of Griffith Jones tract was really swampy, but a large part of it was a low-lying basi sparsely covered with hardwood timber and clothed with a heavy growt of grass. When cleared, it proved to be very rich land and gave the nam to the Manor and Township in 1734. The central and southern portion o the tract, containing the best land, was settled almost exclusively b members of the Society of Friends, mostly natives of Wales, who settle thereon between the years 1712 and 1730. The Growdon tract descende to Lawrence Growdon and later to his daughter, Grace Galloway. I was settled by German families, first as renters and finally as owners. Thi was true also of the Pike tract.

The Griffith Jones tract, found on resurvey to contain over 300 acres, the first land surveyed in the Great Swamp, was likewise the firs settled, and on it was erected the first meeting-house. It was sold betwee the years 1711 and 1715 in tracts of 200 and 300 acres, to John Ball Pete


Draught of Sundry Tracts in Richland Township
Drawn 7th mo. 21st 1767 P Saml Foulke.
Robert Ashton
Shuman
Abm. Reeser
Christn Fry
Erasm Althouse
Thos Thomas
John Thomas
Jacob Barky
W. McCool
Lewis Lewis
Jacob Spinner
Ben Swart
Emanuel Bargy
John Berky
Samuel Foulke
Thos Foulke
Henry Comley's Sold to Thos Foulke
Caspar Johnson's
Everard Roberts
David Roberts
John Foulke
Peter Saeger
William Logan Lands
Jas McCarty's
Growdon's Land
Pike's Land
Late Robt Ashton's now Willm Bryan's
James Bryan 140 a
Abel Roberts
Thos Lancaster
Robt Burk
Peter Henry
1040 a
Robert Burr
Robt Miller
Abel Roberts
Charles Rees
Philip Smith
John Ball

RICHLAND TOWNSHIP IN 1767
(North, top of page)
Where the "Road to N. Town" crosses the Road from Philadelphia and "Road to Durham" is now Broad and Main Streets, Quakertown, Pa.

Lester, Abraham Griffith, George Phillips, Morris Morris, John Haines, Thomas Lancaster and others. Joseph Burr, of Burlington, New Jersey, purchased nearly 1000 acres in the Jones tract, and his son William later settled thereon and it was occupied by three generations of the family.* John Morgan was also a purchaser of 400 acres there.

The Logan tract of 2000 acres was surveyed in 1712; 1000 acres off the east end were conveyed to Joseph Gilbert, of Byberry, 5 mo. 15, 1714, but he never settled thereon. His son, Benjamin Gilbert, the Indian captive, probably resided on a part of the tract, as he was a member of Richland Monthly Meeting at its organization in 1743, but took a certificate to Falls Meeting in 1749. He brought a certificate back to Richland from Byberry with his second wife, Elizabeth, in 1776, when he settled "beyond the Blue Mountains," whence he and his whole family were carried away by the Indians in 1780. The surviving family, on their return from captivity, again settled in Byberry. Joseph Gilbert devised his Richland land to his children and it was sold. Casper Johnson, David Roberts and Theophilus Foulke were settled thereon about 1750 to 1760. The eastern end of the Logan tract descended to William Logan and was divided into several tracts, which, after being occupied for several years by Friends families, were sold to the Pennsylvania Germans.

THE FIRST MILL IN THE MANOR

Among other notes and memoranda preserved by the Foulke family is the following memorandum written by some member of the family many years ago:

> "Tradition says that in the early settlement of this place the people had to undergo many hardships. When they raised any grain they had to take it to Whitemarsh, 25 miles, until Walter McCoole built the mill that is now Wolf's to get it ground."

A mill in operation, located near California, in Upper Richland, is now (1922) owned and operated by John M. Detweiler. The date of the erection of this early mill on the site of the McCoole mill can be drawn only from inference. The first reference to it as Walter McCoole's mill is in a petition to the Court of Quarter Sessions on 6 mo. 14, 1759, when "sundry inhabitants of the townships of Springfield and Richland" petitioned for a road from the line of Northampton County, "near Jacob Weaver's house through part of said townships into a public road leading from Durham to Richland Meeting House near Walter McCoole's mill."† This road was

---

* It is said that Aaron Burr, after the fatal duel with Alexander Hamilton, spent some time with his cousins in the seclusion of the Great Swamp.

† This court petition is somewhat ambiguous; it has reference only to the location of a proposed road, and is not intended to imply that Walter McCoole's mill was near the Richland Meeting House. It was located on a road intersecting with the road "from Durham to Richland Meeting."

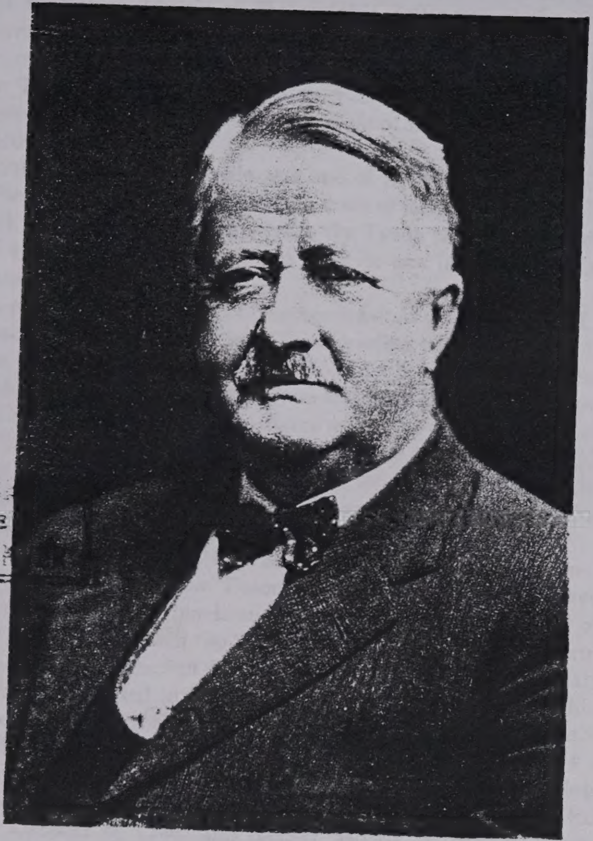
laid out by John Foulke, John Roberts and Joseph Dennis, with the assistance of John Chapman as surveyor. It covers a distance of three miles and five perches, containing about fifty courses, running mainly southeast through Springfield and Richland "into the road leading from Durham to the Swamp Meeting House."

By deed dated 11 mo. 28, 1757, Theophilus Foulke conveyed to Walter McCoole 40 acres and 75 perches lying between the original Hugh Foulke plantation (at the bend of the "road to Durham") and the Lewis Lewis plantation. This tract was intersected by the Tohickon Creek and the "road to Durham" and may have been the original site of the mill. On July 17, 1766, a warrant was granted to Walter McCoole for the survey of 396 acres in Richland and it was patented to him on October 16, 1766. On December 25, 1766, Walter McCoole and Mary, his wife, conveyed to Hermanus Weaver, of Richland, a part of this tract containing 49½ acres lying on the southeast side of the Durham Road, above the Lewis plantation. On Samuel Foulke's draft of "Sundry Tracts in Richland" 1767, the tract lying directly above the 40 acres conveyed to Walter McCoole by Theophilus Foulke is marked with the name of "W. McCool." This indicates that the 396 acres comprised the tract just mentioned, the tract marked Jacob Barkey on Samuel Foulke's draft and the Hermanus Weaver (Weber) tract. (See copy of Foulke's draft of 1767, accompanying this chapter.)

From subsequent conveyances to and from Frederick Wolf, miller, it is shown that the mill was located a short distance northwest of the intersection of the new road above mentioned with the road to Durham on the tract marked "W. McCool." Therefore, it would seem that if this was the location of the original mill, it could not have been built earlier than 1766, but from the fact that it *was* built and in operation at that point in June, 1759, when the road was laid out, it is evident that Walter McCoole had possession of this land and was operating the mill thereon before the date of either the survey or the patent of 1766.

On April 10, 1744, a warrant of survey was issued to Walter McCoole and Co., but in the list of "Warrants in Bucks County," published in the "Pennsylvania Archives," no quantity of land is mentioned. It is possible, therefore, that the indefinite terms of this original warrant necessitated a resurvey of the tract in 1766, when the patent was about to issue and that Walter McCoole had already been in possession for twenty-two years or more.

From the well-known fact that mills and mill dams are often moved down a stream after the earlier dam fills up, but never upward, it is hardly likely that the original mill was located on the Foulke tract, as previously suggested.



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Warren S. Ely

GENEALOGIST AND LIBRARIAN
BUCKS COUNTY HISTORICAL SOCIETY

If the mill was erected in or about the year 1734 it might antedate the erection of the "Old Swamp Mill" on Swamp Creek, marked on the map of the Manor of 1735, accompanying this chapter. An account of that mill follows:

THE OLD SWAMP MILL

What was known as the Old Swamp Mill of the Manor of Richland is the mill near Milford Square, lately owned by Michael Achey. It was located on the large tract of land laid out in 1716 to Joseph Growdon. Joseph Growdon, Esq., and Ann his wife, by deed of Lease and Release dated 2 mo. 26 and 27, 1725, conveyed to Robert Fletcher, of Abington, 663 acres, part of 2000 acres surveyed to him by warrant dated 1 mo. 20, 1715–16, and laid out by the Surveyor General's order 1 mo. 26, 1716. It was "situate in the Great Swamp near Richland in ye county of Bucks." Its location was really in what became Milford Township in 1734.

By deed dated June 18, 1750, recorded at Doylestown in Deed Book 15, page 50, Thomas Fletcher of Abington and Susanna, his wife, Nicholas Austin of Abington, gentleman, and Jane, his wife, Sarah Kirkbride of Bucks County, widow, and Joshua Morris of Abington, gentleman, and Mary, his wife, conveyed to Reiner Tyson of Abington aforesaid, gentleman, the above mentioned tract of 663 acres "with a grist mill thereon erected." In this deed is the following recital:

> "WHEREAS Robert Fletcher became in his lifetime seized of said 663 acres with a grist mill thereon erected and died intestate (as to that part of his estate) since which Elizabeth his wife is also Dead whereby according to the laws of the Province aforesaid the right therein descended to his children to wit: Thomas Fletcher and his daughters Jane Austin, Sarah Kirkbride, Mary Morris and Grace Tyson and Whereas Reiner Tyson and Grace Tyson his wife who is also one of the daughters of Robert Fletcher by Release January 10, 1750, released unto Nicholas Austin her right in said mill and 663 acres."

By deed dated 5 mo. 10, 1773, recorded at Doylestown in Deed Book 15, page 54, "Robert Morris of Bristol Township, County of Philadelphia, miller, and Mary, his wife, and Elizabeth Tyson of the County aforesaid, spinster, conveyed to Matthew Tyson of Abington the tract of 663 acres situate at the Great Swamp in the township of Lower Milford, County of Bucks."

This deed recites the conveyance by the heirs of Robert Fletcher to Reiner Tyson, "who died seized thereof leaving issue two sons, Matthew his eldest son and Jesse Tyson, and two daughters, Elizabeth Tyson above mentioned and Mary, intermarried with Robert Morris, and Whereas Jesse Tyson died seized of his share in said tract, being one fifth, and by will devised the same to his brother and sisters, and whereas Matthew

Tyson hath agreed with the said Robert Morris and Mary his wife and Elizabeth Tyson for the purchase of the whole tract." Only seven days later, on 5 mo. 17, 1773, Matthew Tyson of Abington, yeoman, and Mary, his wife, by deed recorded at Doylestown, in Deed Book 15, page 29, conveyed to Robert Morris of Philadelphia 540 acres of the 663 acre tract above mentioned. This deed recites the title back to Joseph Growdon, but makes no mention of a mill. Evidently the part reserved by Matthew Tyson included the mill site. From this point, for a period of thirty years or more, the title and occupation of the mill site are not very clearly proved.

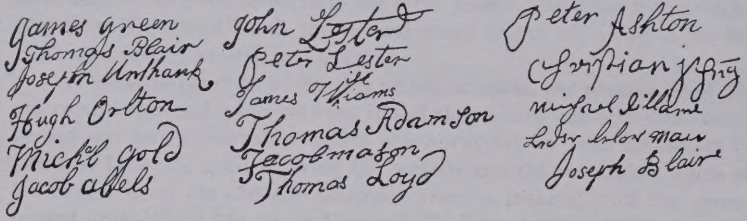
Nicholas Austin, whose wife was one of the daughters and heirs of Robert Fletcher, obtained a patent for a tract of land adjoining the Tyson tract, and in conveyances of this tract the Tyson tract is referred to as "land of the widow Tyson," and at least in one instance as "land of Grace Tyson."

On a petition to the Court of Quarter Sessions on December 14, 1759, "for a road to begin at a road in Milford leading to Philadelphia thence by widow Tyson's mill to the Great Road in Richland which leads to Philadelphia and Newtown," a road was laid out beginning "at a publick road from Saucung to Philadelphia above widow Tyson's mill" and ending "in the Philadelphia Road in Richland near the house of John Lester." This road is still in existence and is part of the Milford Square and Spinnerstown Turnpike. From this reference it is to be inferred that the mill was either owned or operated by the Tyson family.

By deed dated August 24, 1786, recorded at Doylestown in Deed Book 27, page 290, Matthew Tyson and Sarah, his wife, conveyed to Jacob Clymer of Milford, blacksmith, 34 acres, 124 perches, part of 156 acres and 124 perches which the Supreme Executive Council of Pennsylvania by patent dated the 9th day February, 1786, confirmed to Matthew Tyson. Patent recorded in Patent Book No. 6, page 24, etc. This 156 acres is the remainder of the 663 acres retained by Matthew Tyson when he made the conveyance of 540 acres to Robert Morris. The 34 acres did not include the mill site. The remainder of the 156 acres, being 122 acres, was conveyed by Matthew Tyson and Sarah, his wife, to Robert Morris on October 6, 1786; and Robert Morris of Bristol Township, County of Philadelphia, miller, and Mary, his wife, by deed dated February 24, 1787, recorded at Doylestown in Deed Book 25, page 109, conveyed it to John Geisinger of Saucon Township, Northampton County, miller. From this conveyance down the title is traced clearly to Michael Achey.

This leaves a break in the title, as there are no records to show how the title reverted to the Commonwealth of Pennsylvania. However, the above quoted records do show that there was a mill erected and operated at this point prior to 1750, and continuously from that date down to the present time. This mill site corresponds in location with the site marked "ye Old Swamp Mill" on Scull's Map of the Manor of Richland of 1735. It is located on East Swamp Creek, a short distance east of the intersection with one of its western tributaries called Licking Creek.

Morris Morris was a large purchaser of land in the Manor. He had a tract of 250 acres in Richland, which included the present site of the Friends meeting-house, and at least two tracts of 1000 acres each in Milford, one lying along the line of Richland, adjoining William Nixon, and the other farther west. Edward Roberts purchased 300 acres in Richland, about a mile below the meeting-house, in 1713. He also owned other lands in Richland and a tract in Milford. Thomas Roberts located in Milford near the Montgomery County line, part of his land lying outside of the Manor along its west line.



James Green
Thomas Blair
Joseph Unthank
Hugh Orlton
Mickl gold
Jacob abels
John Lester
Peter Lester
James Williams
Thomas Adamson
Jacob mason
Thomas Loyd
Peter Ashton
Joseph Blair

Signatures to a petition filed in court September 15, 1743, for organizing Springfield Township.*

Several Friends families settled in Springfield and Haycock Townships. Those in Springfield included James Green, Peter Ashton, William Thomas, James Burson, Thomas Blackledge, Joseph Unthank, Robert and Thomas Adamson; those in Haycock—the Strawns, Bryans and others. There were also a number of Friends among the first settlers of East Rockhill along the Richland and Milford lines.

Hugh Foulke was an early purchaser of land in Upper Richland and his sons early acquired land in both Upper and Lower Richland. The dates of purchase and location of most of the early tracts are given in the history of the early settlers in the later pages of this book and maps of Richland Manor in 1734 and sundry tracts in Richland, accompanying this sketch.

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*Springfield Township was organized in 1743, Northampton County in 1752, at which time the boundary between them was quite different from the present boundary.

Upper Saucon Township was laid out in 1742 as Saucon Township; a draft of same shows it bordered on the eastern line of Richland Township, which probably caused portions of the present Springfield Township to be referred to sometimes as Saucon.

THE TOWNSHIP OF RICHLAND

At the June, 1734, Sessions of the "Court of General Quarter Sessions of the Peace, Held at Newtown, in and for the County of Bucks," the following petition was presented, viz.:

"To the Justices of the Court of Quarter Sessions of the County of Bucks—

"The Petition of Several of the Inhabitants of that Part of the sd. County comminly called the Great Swamp or Richlands whose names are hereunto Subscribed Humbly Sheweth—

"That although that Part of this County in which your Petitioners Dwell has for many years last Past been reputed a township* yet having never been actually laid out by Virtue of an Order of the Court, many Difficultyes have arisen touching the Extent & Boundarys thereof so that your Petitioners have found it extremely Difficult to obtain an Amendment of their High Ways when occassion required and some of them are become almost Impassable, for avoiding of which and many other Inconveniencyes that may attend, Your Petitioners Pray an Order of this Court for Erecting and Laying out a Township by the name of Richlands To Begin at a corner White Oak Tree between David Jenkins and Abraham Griffiths Lands on the South side of the sd Lands and from thence to Run North five miles and a half, then East about four miles and a half, or so far as that a Due South Line may include James Logans and Joseph Pikes Lands, and from that Corner South along the Lines of the said Lands five miles and a half and so Due West to the Place of Beginning, or, in such other manner as to you shall seem Meet and Your Petitioners as in Duty Bound Shall Pray, &c.

His
PETER P LESTER, Senior
mark
DUKE JACKSON,
LAWRENCE GROWDON
JOHN BALL
His
GEORGE H HYAT
mark
JOHN PHILLIPS
EDWARD ROBERTS
His
JOHN I LESTER
mark
His
THOMAS TH HEED"
mark

(There was one more signer
whose name is undecipherable)

In pursuance of the above petition commissioners were appointed to lay out the proposed township and make return at the next court.

"At a Court of General Quarter Sessions * * * held the 12th of September 1734," a return of the survey was made to the court, accompanied by a draft of the township as surveyed by John Chapman.

It was not laid out exactly in accordance with the prayer of the

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* The minutes of the Court of Quarter Sessions show that for several years previous to this date Constables and Supervisors of the Highways had been appointed "For the Township of Richlands." At this same court John Morgan was named as Supervisor of Highways.

petition, but beginning at the southeast corner of David Jenkin's land the western boundary line was run northward with several angles, as at present, to conform to the several land lines, a distance of 1819 perches thence east "through Vacant Lands" then south 430 perches and west 60 perches to the corner of James Logan's tract and south along that and the Pike tracts 1240 perches and west along the lower side of the Pike, Growdon and Griffith Jones tracts 844 perches south along the Griffith tract then west to beginning.

This is the township as it stands to-day. Why the commissioners found it necessary to extend the north line 60 perches farther east than prayed for and beyond the Manor line is not very apparent, as they dropped back to the old line at the upper corner of the Logan tract. A like addition was made at the southwest corner, but this was done to include the Abraham Griffith tract. The reason for the petitioners and the commissioners excluding the balance of the Manor, a strip about a mile wide along the western boundary, already laid out and mostly settled upon, looks like an attempt to exclude the large Joseph Growdon tract, "Sold Mostly to Duchmen" and the several small tracts adjoining it on the north also settled mostly by Germans.

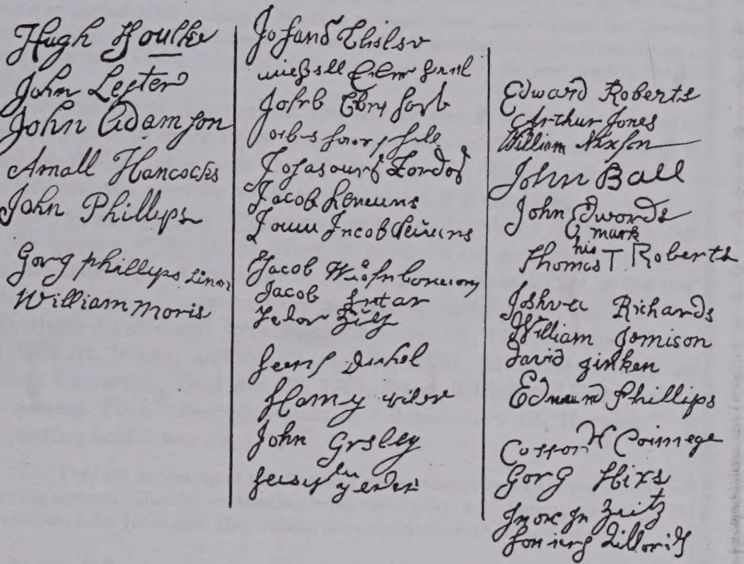
At the same court at which this return is made, the remainder of the manor and the land lying between it and the county line was directed to be laid out into a township, and it was surveyed by John Chapman in October, 1734; his draft showing the bounds and the remaining tracts of the manor is on file and the Growdon tract is marked with the above quoted note, "Sold Mostly to Duchmen." This draft and the return of the survey are endorsed and an entry made on the minutes, "Now and for the future to be known by the name of Balla." The return however mentions in several places "line of" or "corner of Milford," indicating that it had been locally known by that name previous to its laying out officially. The name "Balla" was probably dropped at once and it became Lower Milford. In one of the minutes of the Court recording the order to record the draft and return of the laying out of Richland Township is the statement that *it* was to be known by the name of "Balla." This would seem to be more logical than to apply this Welsh name to the part of the district settled almost wholly by Germans, while Richland was settled largely by Welsh Quakers.

Wm Thomas

The district, as indicated in the petition for laying out, had been known by the name of "Richlands Many Years Last Past" before the filing of that petition. It is called by that name in Petitions for Roads, as early as 1729.

It seems rather strange that the petition for laying out the township should have been signed by so few of the residents inasmuch as the

petition for roads previously presented were much more numerously signed. A petition presented to the Court September 17, 1730, of "Divers Inhabitants in and adjacent to the *Township* of Richlands" for a "road leading to the County line near William Thomas," is signed by: Hugh Foulke, John Lester, John Adamson, Arnall Hancock, John Phillips, George Phillips, Senior, William Morris, Johannes Landis, John Greasley, Edward Roberts, Arthur Jones, William Nixon, John Ball, John Edwards, Thomas Roberts, Joshua Richards, William Jamison, David Jenkins, Edmond Phillips, George Hicks, and a number of Germans whose names have not been translated. The following is a facsimile of the signatures:


Hugh Foulke
John Lester
John Adamson
Arnall Hancocks
John Phillips
Gorg phillips Sinor
William moris

John Grsley

Edward Roberts
Arthur Jones
William Nixson
John Ball
John Edwards
his mark
Thomas T Roberts
Joshua Richards
William Jomison
David Jinken
Edmund Phillips
Gorg Hixs

The petition for the "Swamp Road," later known as the "Doylestown Road," opened at about the same time as an outlet for the settlers in the Great Swamp to the Courts at Newtown, and other early petitions for roads were also numerously signed.

Quakertown borough occupies the geographical center of the township and also of the first settled portion of the Great Swamp.

II

The Friends Meeting

The little history of the "First Settlement" of Richland Meeting, as it appears on the minutes of the monthly meeting, held 4 mo. 15, 1773, is as follows:

"The Friends appointed by last meeting to draw up an account of the first settlement of our meeting, to be transmitted to the next Quarterly Meeting, have performed the service as follows:

"The first settlement of Friends in this place was about the year 1710, by our ancient Friend, Peter Lester, of Leicestershire, England, who with his wife and children, and other families, became members of Gwynedd Monthly Meeting, and a meeting for worship was, with the concurrence of that Monthly Meeting, held at the said Peter Lester's house for several years; Friends living in an amicable intercourse with the Indian natives, who at that time were numerous in these parts, and often helpful to these new settlers, in furnishing them with necessary provisions, which is gratefully remembered by some yet living among us.

"About the year 1723, a small meeting-house was built and a Preparative Meeting then held, by the assent of said Monthly Meeting, and Friends continuing to increase in number, by the youth growing up and the accession of several families of Friends from other places, it became necessary, in the year 1730, to build a new meeting-house, which was done on a commodious lot of ground near the centre of the settlement, and our said Meeting, through the blessing of Divine Providence, both spiritually and temporally bestowed, still continued increasing in strength and numbers until the year 1742, when Friends thought it expedient to make application to the Quarterly Meeting held at Philadelphia on the first of Ninth month, 1742, to have a Monthly Meeting amongst themselves, which was granted them, to be held the third Fifth-day in each month, and called Richland Monthly Meeting, which from that time has continued, and Friends here have since made considerable additions to their meeting-house, to accommodate the meeting.

"The above account being approved by the meeting, was signed by order and on behalf thereof by

"SAMUEL FOULKE, Clerk."

The date of the "first settlement of Friends in this place," as given above, is at least two years too early, as the date of Peter Lester's first purchase of land in the Great Swamp was on June 24, 1712, and he was still a resident of Philadelphia County at that date. The first actual Friend settler in the Great Swamp was John Ball, a son-in-law of Peter Lester, who was already settled there March 25, 1712, when he purchased 600 acres of land of Griffith Jones; George Phillips, another son-in-law of Peter Lester, purchased 300 acres of Griffith Jones; and Abraham Griffith, a brother-in-law of Phillips, purchased 300 acres on the same date, and this whole group probably settled on their purchases in the summer of 1712.

Tradition relates that Abraham Griffith, Jr., was the first white child born in the Swamp settlement, and as John Ball's first child was born in 1711 and the second in 1714, this is probably correct. Peter Lester did not transfer his membership from Abington to Gwynedd until 6 mo. 29, 1716, though he was probably settled in Richland three years earlier.

Gwynedd Monthly Meeting was not established until 12 mo. 1714-15, and in the absence of any record of permission granted to hold meetings "att the Swamp," it is safe to assume that no such permission was granted earlier than 1715. That such permission was granted is proved by the following minute, of the meeting held 1 mo. 28, 1721,

> "Edward Roberts proposed to the Meeting on behalf of our Frds att the Swamp to have a *renewed* order to keep a Meeting amongst them, and requests the Meeting's assistance where and when to keep ye same, and this meeting appoints Evan Evans and Tho: Foulke to go among them and advise them and acquaint the next meeting thereof."

As a result of this request the site of the first meeting-house was selected a mile or more below the present site, at the intersection of the Road to Philadelphia with the present Station Road. An account of this site and the meeting-house there erected is given later.

Gwynedd Monthly Meeting minutes really throw very little light on the history of Richland Meeting prior to its establishment into a monthly meeting. A preparative meeting was allowed "att ye Swamp" 4 mo. 27, 1725. Overseers were appointed as follows: On 8 mo. 27, 1730, Hugh Foulke and John Ball; on 9 mo. 27, 1737, Samuel Thomas and William Nixon; and on 11 mo. 31, 1740, Abraham Griffith and William Edwards. On 1 mo. 31, 1741, Randall Iden and Peter Ashton, "Of Swamp Frds," desired a loan of "Bread-Corn till Harvest." At the meeting held 8 mo. 29, 1725:

> "Our Frds att ye Swamp at this Meeting moved their necessity to settle a place for a Burying Ground, That by ye Meeting being too Rocky, and desiring assistance, William Haines, John Jones and Tho: Foulke are appointed to assist and advise."

At the following meeting, 9 mo. 30, 1725, the following minute is of record:

> "The Frds appointed at last Meeting to assist Swamp Frds having viewed the place proposed by them, also concluding ye Meeting House may be removed there They think it a proper place and approve of it. The Meeting also approves."

This was the inception of the removal to the present site of the meeting-house, which was much nearer the centre of the settlement, and consisted of ten acres of land formerly owned by Morris Morris.

THE MEETING-HOUSES

The first meeting-house, as above stated, was erected at the intersection of the Road to Philadelphia with the present Station Road, a mile or more south of the site of the present meeting-house. It was erected about 1721–23, on land donated by Everard Bolton on a triangular lot of five acres cut off the northeast corner of a plantation of 200 acres bought by Bolton of George Phillips in 1717, later the property of Robert Penrose.* Everard Bolton, however, failed to convey the lot to the meeting, and having conveyed the whole tract to his son Isaac, in 1721, the trustees secured a deed from the latter 6 mo. 2, 1760, the lot having evidently been reserved for the use of Friends in the deed from his father. In 1748 James Morgan made a proposal to buy the five acre lot, "which is contained within the bounds of his land," and offered to pay £5 therefor, to which the meeting agreed.

In 1766 the trustees made a conveyance of the lot to William Penrose, who had acquired the Morgan property, subject to an annuity of 25 shillings, which continued until 4 mo. 16, 1802, when Abel Roberts, the surviving trustee, by order of the meeting, released the annuity in consideration of £41 13s 4d, paid to the trustees.

The lot extended up toward the northeast, along what is now Station Road from the "road to Philadelphia" 57 perches, thence due west 40 perches and south 40 perches to the beginning, having no frontage on the "road to Philadelphia," just touching it at the apex of the triangle. It later became part of the farm owned and occupied by William Shaw.

Nothing seems to be known about the meeting-house, but it was doubtless a log or frame building that did not long survive its abandonment. No reference is made to any building in the above recited proceedings for the rent and sale of the land. A memorandum among the papers of the late Benjamin G. Foulke says: "About 1716 logs were sawed by hand for the meeting-house." This statement is doubtless correct except as to date, that being five years too early.

From the above history of the "First Settlement" and the "minutes" of 8 mo. 29, 1725, and 9 mo. 30, 1725, it is evident that the meeting-house on the present site was erected about 1730. It was soon necessary, however, to enlarge same, as shown by the following minutes:

> On 1 mo. 19, 1746/7, Morris Morris, Thomas Lancaster, Lewis Lewis, John Ball, Jonathan Heacock and William Heacock were appointed to consult about making an addition to the meeting-house and made an estimate of the cost.

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*See "Draught of Sundry Tracts in Richland Township, drawn 7 mo. 21, 1767, by Samuel Foulke."

At the meeting held 3 mo. 1748:—An addition to the meeting-house was considered and a committee appointed to recommend an addition to the east end or an annex which was agreed to, and Morris Morris, Hugh Foulke, Edward Roberts, Edward Thomas, William Edwards, and Samuel Foulke were appointed to undertake it. It appears that the addition was not completed until 1749, as on 3 mo. 1749 Thomas Lancaster is appointed to take charge of the building of the addition, he being a carpenter.

The original subscriptions and appropriations for the addition were evidently insufficient, as on the minute of the meeting held 2 mo., 1752 appears a list of subscribers "towards the building of the meeting-house," which is as follows:

	£ s d		£ s d
Morris Morris	5– 0–0	Nathan Roberts	1– 0–0
Edward Roberts	5– 0–0	Jos. Lancaster	0–10–0
Hugh Foulke	2– 0–0	Benjamin Lancaster	0–15–0
William Edwards	2– 0–0	Hugh Hilles	0–10–0
Samuel Thomas	2– 0–0	John Edwards, Jr.	1– 0–0
John Lester	1– 0–0	Walter McCoole	1– 0–0
John Edwards	1– 0–0	Tho: Heed	1– 0–0
Samuel Foulke	2– 0–0	Joseph Burr	1– 7–0
Lewis Lewis	0–10–0	William Logan	1–10–0
William Heacock	2– 0–0	Israel Pemberton	2– 0–0
John Roberts	1– 0–0	Margaret Nixon	1– 0–0
John Roberts, "M"*	1– 0–0	George Hicks	1–10–0
John Foulke	1– 0–0	John Ball, Jr.	0– 5–0
Tho: Foulke	1– 0–0	Joseph Unthank	0– 5–0
Tho: Foulke	0–15–0	John Green	1– 0–0
Thomas Roberts, Jr.	1– 0–0	Jos. Dennis, Jr.	0–10–0
David Roberts	1– 0–0	Morris Morris	1– 0–0
Richard Roberts	0–15–0	Edward Roberts	1– 0–0
Robert Thomas	1– 0–0	Robert Penrose	0– 5–0
Edward Roberts	0–10–0	John Chapman	0– 5–0
		Total	51–12–0

* Milford.

On 3 mo. 20, 1762:

"Addition to the Meeting House to accommodate the Women Friends, also *for use of a school*" was considered and 6 mo. 1762,—"Agreed that an additional apartment be built *at the north* end 26 by 20 feet within." "Edward Thomas and John Foulke to undertake to raise and carry on the work and get it completed as soon as they can."

At the following meeting, 7 mo., 1762:

"Friends appointed last year to build a new stable for the use of the meeting reported that they had met with some impedements and the Committee was again appointed to undertake it."

"The Committee on building the Meeting House report that they are not able to proceed for want of money to lay down the stone, the subscribers not having paid their subscriptions." They were authorized to borrow the money needed.

From the fact that the addition of 1748 was to "the East End" and the one of 1762 was to "the North End," it is to be inferred that the original meeting-house stood back of the present south end of the meeting-house. This was probably the location of the first frame or "timber" meeting-house of 1728–29, to which a stone addition was built in 1748. It was possibly the first meeting-house and torn down at the time of the erection of the first school house, in 1773. A memorandum from among the Foulke papers states: "There was an open place on the ground, near the middle of (the floor of) the present old end of the Women's meeting-house in which to burn charcoal for the women Friends to warm themselves by." Was this in the addition of 1762, or in that of 1748?

On 4 mo. 15, 1773, a motion for building a *new* school house was adopted, and John Thomas, Joseph Rawlings, John Greasley and John Penrose were appointed to consider the most convenient part of the meeting-house ground for it and to prepare, plan and model and calculate the expense of same and report to the next meeting. There is no report on the minutes and we have no means of ascertaining whether or not it was built at that time.

In 1792 it was decided to build a wall around the burying ground.

On 11 mo. 28, 1793, the question of erecting another addition to the meeting-house was considered.

On 1 mo. 15, 1795, a motion was adopted to build an addition to the meeting-house and Nathan Roberts, William Hicks, John Penrose, Benjamin Green and Edward Foulke were appointed to endeavor to raise a subscription.

No further reference has been found on the minutes to the building of this addition, but it seems to have been built, and the date stone, with 1795 clearly cut therein, is still preserved in the meeting-house.

The present stone meeting-house was built in 1862, a portion of the necessary funds being secured by selling four acres of the original ten acres to Samuel C. Bradshaw.

THE MONTHLY MEETING

(Extracts from the Minutes, 1743–1820)

The first meeting of Richland Monthly Meeting was held 11 mo. 20, 1742–43, and the record begins with the minute of the Quarterly Meeting held 9 mo. 1, 1742, allowing the monthly meeting, which was to be held the "third fifth-day of the Month, Monthly."

Samuel Foulke was selected as clerk, and Samuel Thomas and Edmond Phillips were selected as overseers in place of Morris Morris and Abraham Griffith, who were appointed delegates to the Quarterly

Meeting. A committee of Men and Women Friends, including a minister of each sex, was appointed to visit the families composing the monthly meeting. This practice was kept up periodically for a century or more, an effort being made to visit every family holding membership, even those residing "in the Jerseys" and "the Forks of the Delaware."

A MEETING IN SPRINGFIELD

On 2 mo. 1743, the Friends in Springfield were granted permission to hold meetings at the houses of Joseph Unthank and John Dennis for a period of six months. This was annually renewed until 1755, when Joseph Unthank, being about to remove to North Carolina, the meeting previously held at his house was ordered held at Thomas Adamson's. In 11 mo. 1746–47, Hugh Foulke, Abraham Griffith, Samuel Thomas and Lewis Lewis were to assist Springfield Friends in selecting a place to build a meeting-house, but they made no report and the meetings continued to be held at Dennis' and Adamson's until 1757, and after that at Adamson's alone.

On 3 mo. 17, 1744, Saucon Friends were allowed to hold meetings for worship on First-day during the summer months.

Richland Meeting was under the jurisdiction of Philadelphia Quarterly Meeting for many years, and later associated with Abington, Gwynedd and Horsham Quarter. An effort was made in 1744 to have them unite with the Bucks County Quarter, and it was frequently debated at the monthly meetings until 1747, when they decided to remain with the Philadelphia Quarter.

On 1 mo. 19, 1746–47 they decided to drop the preparative meeting, but ten years later again organized it at the request of the quarterly meeting.

After 1764 afternoon meetings were held on First-days during the summer months for a number of years at the following places; one at the meeting-house, and three other meetings each month at other points, viz.: John Dennis', Robert Ashton's and William Edwards', and later at the school house near Benjamin Green's, a school house in Milford, and at Randall Iden's.

THE REVOLUTIONARY PERIOD

Some difficulty was experienced during the Colonial wars in maintaining their testimony against war and warlike measures, some members paying military fines in lieu of training and some of the young Friends enlisting. This trouble was magnified when the Revolutionary War broke out, and a number of prominent members, partly from sympathy

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JOSEPH UNTHANK HOUSE IN SPRINGFIELD
FRIENDS MEETING HELD HERE IN 1743

with the patriot cause and partly to avoid the distraining of their property, paid military fines, took the Oath of Allegiance of 1777, and gave passive sistance to the cause; while a number of the young men joined the army. Samuel Foulke resigned as clerk and elder, and with his brothers took the Oath of Allegiance, as did Abel Roberts, who resigned as trustee and elder, and quite a number of other influential members did likewise. As a result, men less able and influential were called to the management, and by the close of the war the membership was badly depleted; but with the coming of peace, most of the old and faithful leaders came back into the fold, and the meeting again prospered in its various departments.

Testimonies were also adopted against slavery, and one member was disowned for holding slaves in 1781. Testimony also went out constantly against members being concerned in retailing spirituous liquors and by 1802 they were able to report only two retailers of intoxicants among the members.

MINISTERS AND ELDERS

A meeting of ministers and elders was organized coincident with the organization of the monthly meeting, to meet the fourth-day of the week preceding the quarterly meeting, and the first meeting was held 3 mo., 1743. Morris Morris and William Nixon were appointed elders to sit with them.

Susanna Morris, the wife of Morris Morris, was the first and most prominent of their ministers. She travelled extensively in the ministry, making three trips over seas in that service. In the summer of 1744 she took certificate to Friends abroad and made an extended visit through England, Scotland and Wales, returning with certificates from London and from Wales, which were read in Richland Monthly Meeting 11 mo., 1746–47, to the comfort and satisfaction of Friends. In 2 mo., 1752, she again asked for certificate to visit Friends in Great Britain, and on her return, 7 mo. 17, 1754, produced return certificates from London and Bristol. On another religious visit abroad she travelled through Holland. She died at Richland, 4 mo. 28, 1755, in the 73d year of her age. A memorial of her was adopted at the monthly meeting held 7 mo., 1756.

Morris Morris, her husband, did not long survive her, and a memorial of him was adopted 7 mo., 1765. In addition to donating the ten acres of land on which the meeting-house stands, he by his will devised a legacy of £100 to the trustees of the meeting for the establishment and maintaining of a school under the care of the meeting, near the meeting-house.

Edward Roberts, another patriarch of the settlement, earl entered the ministry and continued in that service until his death; 1768, a period of forty years. He was one of the most diligent an faithful members of Richland Monthly Meeting, serving as oversee elder and trustee for many years. There is scarcely a page of the minute during his life that does not record some service rendered by him to th meeting. He also devised a legacy of £20 for use of the School at th meeting-house.

Samuel Foulke, the first clerk of the meeting, was also one of th main pillars of the Society of Richland. He was early named as an elde and was also many years clerk of the meeting of ministers and elders. He was dealt with for paying military fines and passing sympathy and service to the patriot cause; but although he resigned as clerk and elder he continued to attend the meetings for worship and was an active Friend until his death, being a wise and conservative counsellor in worldly a well as religious matters.

·**Thomas Lancaster** is first mentioned in the minutes 5 mo., 1744 when he is named with Abraham Griffith as a representative to the Quarterly Meeting, both being ministers. He and his wife, Phebe, both recognized ministers, continued to represent the meeting of ministers and elders in the quarterly and yearly meetings for many years. He was one of the committee to arrange for building an addition to the meeting-house in 1747, and was named to do the carpenter work on the addition in 1749. On 2 mo. 19, 1750, he acquainted the meeting of his concern to visit Friends in the West Indies, and particularly on the Island of Tortola and died on board the ship on the return trip from these islands, about 8 mo. 20, 1750. His wife continued in the ministry until old age.

Abraham Griffith, the elder, one of the first settlers in the Swamp was a minister of force and power. He confined his service principally to his own meeting, monthly, quarterly and yearly, being one of those who was constant in attendance at all meetings of the ministers and elders and as their representative in the higher meetings. He was also a diligent worker in all that advanced the best interests of his people, serving as overseer for many years, filling innumerable appointments and was always one of the members selected to visit families.

Abraham Griffith, Jr., son of the previously named, was also a minister, but his service was rendered in other Pennsylvania meetings he not having been a member of Richland Meeting for any extended period.

Among the Women Friends the prominent ministers and elders were Martha (Foulke) Edwards, whose husband, William Edwards was also a minister; Kezia (Ball) Dennis, Margaret Roberts, Elizabeth Foulke, Margaret Greasley, Eleanor Iden, Sarah Shaw and others. Of these, Elizabeth Foulke and Margaret Roberts were ministers, the former travelling much in the service, as late as 1820.

Jemima (Stroud) Burson, daughter of Colonel Jacob Stroud, and wife of Dr. Edward Burson, born at Stroudsburg 11 mo. 5, 1770, was an eminent minister and travelled extensively in that service. She and her family were alternately members of Richland and Stroudsburg Meetings, but removed to Wayne County, Ohio, late in life. She was one of a party of ministers and other Friends who made a long religious pilgrimage from Richland to Canada in the autumn of 1821, visiting many meetings and isolated settlements of Friends, in Pennsylvania, New York and Canada, arriving home 2 mo., 1822.

Sarah (McCarty) Foulke, wife of Judah Foulke, was one of the friends to accompany Jemima (Stroud) Burson on the trip to Canada described above.

John Foulke, who became clerk for recording births and deaths in 1755, became an elder in 1762. David Roberts succeeded Abel Roberts as an overseer in 1758; was recommended as a minister in 1762; he travelled considerably "in the service of Truth" and finally removed to Burlington County, New Jersey, in 1814, with his family.

With the confusion incident to the Revolutionary War a new element came to the front. James Walton became an active worker and was advanced to the position of an elder, which he held until his removal to Muncy with his family, in 1791.

John Lancaster, long an elder, became a recommended minister in 1768, and was a forceful and earnest speaker in the local meetings for many years. Israel Foulke filled successively the positions of overseer, elder and clerk, resigning the latter position in 1802, when he was succeeded by Jesse Foulke. Caleb Foulke became treasurer in 1809, succeeding William Penrose, who had filled that position for upwards of forty years.

Samuel Nixon, of the third generation, and Randall Iden became elders in 1791. William Hicks, John Stokes and John Penrose succeeded Samuel Nixon and John Greasley as trustees in 1792.

Jane Foulke became clerk of the Women's Meeting in 1800.

Jacob Ritter, the meek and earnest German preacher, was recommended to the ministry in 1797. He was a unique character and worthy of more than passing notice. His parents, Jacob and Elizabeth Ritter, were natives of Germany, both coming over as redemptioners. When free, they settled in Springfield Township in 1756, on a small farm adjoining Joseph Green. Here Jacob the preacher was born in 1757. His father was a shoemaker and he was reared in that trade. In his youth

he became interested in the Friends' meeting which he occasionally attended, although he continued to attend the Lutheran Church until about 1782. He entered the army as a volunteer in 1777, and was wounded and captured at the battle of Germantown. On his release from the British prison he returned home and in the spring of 1778 married Dorothy Smith, the daughter of a neighbor, and removed to Philadelphia. There he eventually united with Friends at the Bank Meeting. During the epidemic of yellow fever in Philadelphia he attended the sick and contracted the disease, but recovered. His wife died and he removed with his children to Springfield, purchasing a farm near the place of his birth and united with the Richland Monthly Meeting. He was an earnest speaker but had a decided German accent and this increased his natural timidity and humility as a speaker. He became much beloved by every one who knew him, and as he improved in the knowledge and use of the English language, became a frequent speaker. He married Ann Williams, of Buckingham, in 1802. In 1812 they removed to Plymouth Meeting, where he died 12 mo. 15, 1841. His wife Ann became an elder at Richland in 1810. His Journal, covering the period down to 1827, with a memorial of him and his services, was published in book form by Joseph Foulke in 1844.

STROUDSBURG MEETING

David Codd
prob set here

Stroudsburg Meeting, which was first an indulged meeting for worship, and in 1809 a preparative meeting under the jurisdiction of Richland Monthly Meeting, owes its origin to Daniel Stroud.

A Daniel
Stroud visited
David Coddington
in 1811 - Richland
10mo/14 - 1811

Daniel Stroud, born at Stroudsburg, 5 mo. 22, 1772, was the fifth child and second son of Col. Jacob Stroud, the founder of Stroudsburg, and his wife, Elizabeth MacDowell. Col. Stroud was born in Amwell Township, Hunterdon County, New Jersey, 11 mo. 15, 1735–36. After serving as a soldier in the French and Indian War, he settled at Stroudsburg, where he established mills, tanneries and other industries, and acquired several thousand acres of land. His son Daniel inherited much of his father's property at Stroudsburg, and, like the Colonel was prominent in public affairs there. He married in 1792 Elizabeth Shoemaker, of Quaker ancestry, and in 1805 sought and obtained membership in Richland Monthly Meeting, with his wife and six children, Charles, George MacDowell, William, Jacob, James Hollingshead and Susan; three other children, Simpson, Elizabeth and Eliza, were born to them later.

Daniel Stroud became an earnest and consistent Friend and gathered together a dozen or more families who had settled in and near Stroudsburg, and organized the first meeting there in 1809. It became a separate monthly meeting in 1815 after an interval of one year in which Richland Monthly Meeting met a few times at Stroudsburg. Daniel Stroud donated the land for a school house and meeting-house and contributed largely to the erection of both buildings. He served successively as trustee, overseer and elder, and was active in all that pertained to the best interests of the meeting and school. His wife Elizabeth died in 1809 and he married, second, at Gwynedd Monthly Meeting in 1811, Mary Paul, by whom he had one child, Martha, who married Josiah Shotwell, of New Jersey.

Did not become
until

His sisters Jemima and Deborah also united with the Society of Friends, and married respectively Dr. Edward and James Burson. (See Burson Family, Chapter X.) Jemima became a very eminent minister.

Most of the other Friends composing the Stroudsburg Meeting came there from Ulster County, New York, and included the Palmer, Sleeper, Bell, Flagler and other families. Only a few were former members of Richland Meeting. The latter included William Walton, the schoolmaster, and members of the Foulke and Burson families. The Edkins family from Muncy, Pa., and Moses Phillips and his family, from Solebury, were also among the early members.

Note: Ulster
Co. coming
to Strouds-
burg
did David
Coddington

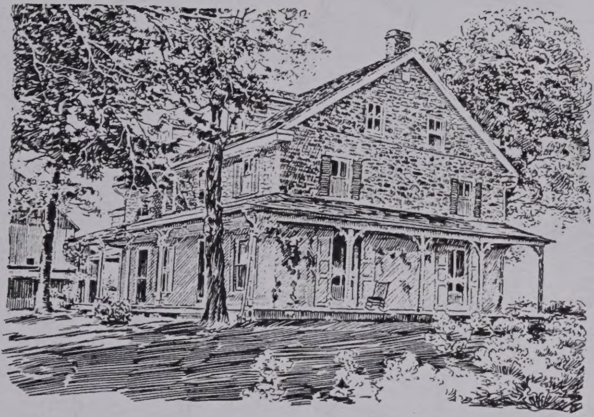
FRIENDS SCHOOLS

A school was established at Richland Friends Meeting prior to 1762, when the new addition was built to the meeting-house, but how it was supported is not shown by the minutes. Jonathan Walton, of Warminster, a nephew of Samuel, the founder of the Richland family, by will, probated in 1790, gave the residue of his estate, amounting to over £350, to the support of the school. Morris Morris left £100 for the same purpose in 1759; Edward Roberts, by will, in 1760, added £20 to the fund, and Nathan Roberts added £200 in 1806. In the latter year the question of consolidating these funds and maintaining a better school was agitated, and a separate fund was established of which Caleb Foulke was made treasurer, and the maintaining of the schools was placed in the hands of a special committee. The annual reports of this committee are entered on the monthly meeting minutes and show that from 1810 schools were maintained the whole year at Richland Meeting and Stroudsburg, until 1815, and shorter terms in school houses in Springfield, Milford and Rockhill.

After Stroudsburg was made a separate monthly meeting, the school there passed to the control of that meeting. The school at the meeting-

house grounds at Richland became a notable one, and was successfully maintained by Friends for many years, prior to the establishment of the public school system, and had many notable teachers, always members of the meeting.

The first school house was erected about 1773, and its successor, the present building, in 1860, after several years' delay in collecting voluntary subscriptions from the members of meeting for the erection of same.



Built by John Foulke (No. 35, Chapter XVI) About 1825

1803-20

III

*Quakertown**

FIFTY TO A HUNDRED YEARS AND MORE AGO

(The numerals in parentheses refer to houses, etc., in the accompanying map)

The settlement at the "Great Swamp" by members of the Society of Friends early in the eighteenth century centralized about the crossroads where the road from Philadelphia to Allentown and Bethlehem intersected the road leading from the "Swamp" to Newtown, and also the road leading northward to Durham. It was practically in the centre of Richland Township and was generally known as Richland, although Quakertown was the name given the post office when it was established in 1803, with William Green as the first postmaster. The mails were carried by stages which made regular trips between Philadelphia and Allentown, stopping at the "Red Lion Hotel," situated at the above mentioned crossroads.

As late as 1820 the village did not contain a dozen dwellings, but in the year 1855 a great impetus was given its growth by the construction of the North Pennsylvania Railroad, now leased and operated by the Philadelphia and Reading Railway, which extends from Philadelphia to Bethlehem, where it connects with other roads in the Lehigh Valley. About this time Quakertown was incorporated as a Borough and has made steady progress until now it has a population of about 5,000 with many varied industries.

The location of the railroad, about a mile east of the town, was caused, it is claimed, by a trivial dispute between the surveyors of the railroad and the proprietor of the Red Lion Hotel. This space, however, is now occupied by numerous buildings and the town extends about half a mile east of the railroad.

Commencing in the south-west corner of the Borough, on the road leading to Trumbauersville (formerly called Charleston), which on early maps is given as the Pottstown Road, is located a stone house (1) built in 1812 by Edward Foulke and purchased in 1840 by James M. Jackson, in whose family it remained until 1914. (See illustration, Chapter XXII.)

The house (2) directly south of the meeting-house was built about 1870, by J. Roberts Foulke, and later occupied by his parents, Benjamin and Jane Foulke, where they resided until their death.

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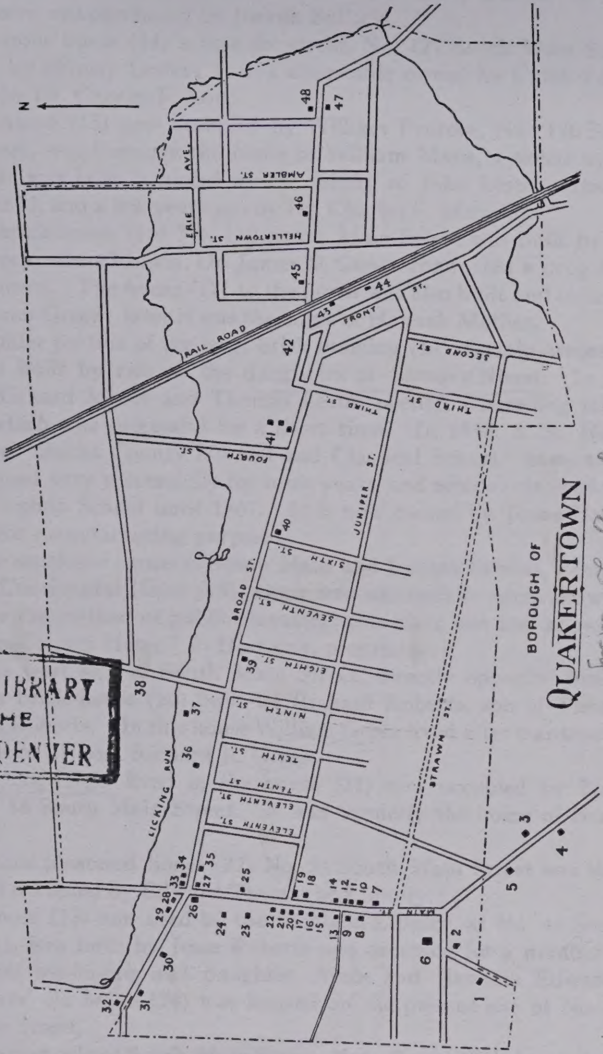
* A portion of this information is from a paper prepared and read by Mary E. Green at the Women's Club of Quakertown several years ago.


N
BOROUGH OF
QUAKERTOWN
formerly Richland
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HELLERTOWN ST.
ERIE AVE.
RAIL ROAD
FRONT ST.
SECOND ST.
THIRD ST.
THIRD ST.
FOURTH ST.
JUNIPER ST.
SIXTH ST.
BROAD ST.
SEVENTH ST.
EIGHTH ST.
NINTH ST.
TENTH ST.
TENTH ST.
ELEVENTH ST.
ELEVENTH ST.
LICKING RUN
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The large stone house (3) just beyond the Borough limits, on the north side of the road leading to Sellersville and Philadelphia, was built in 1834 by Richard Moore, and a subsequent addition made for his son, Jackson Moore. It was probably the first house built in the community where intoxicating liquors were not furnished to the workmen during its erection. A pottery located near the house was operated until about 1880. This was one of the stations of the "Underground Railroad" used in assisting slaves on their way from the Southern States to Canada to gain their freedom. They hid in the barn in the day time and, covered with straw, were often taken away in the long pottery wagon.

On the south side of the road, also beyond the Borough limits, is a fine stone house (4) built by John Foulke, later occupied by James H. Hibbard and family. On the same side of the road, nearer the meeting-house, is a stone house (5) also built by John Foulke, for his daughter Hannah, who was the wife of Bartholomew Mather.

The Friends meeting-house (6), located on the west side of Main Street at its southern end, is described in Chapter II.

The brick house (7), No. 145 South Main Street, was used as a dwelling and general store by John Ball, and later, for a number of years, by M. B. Fellman.

The stone house (8), No. 140 South Main Street, was the home of Joel and Abigail Heacock, and later of their son, J. Levi Heacock, where he made careful records of the weather, which were reported to the National Government at Washington.

Quakertown's first store (9) was kept by William Green in an old frame building where is now located the dwelling built by Dr. Samuel Carey, now occupied by Mrs. Irene Meredith, No. 132 South Main Street.

No. 137 South Main Street (10), owned for some years by Evan R. Penrose, was the residence of William Roberts and his sisters, Hannah and Maria.

The old house (11), No. 135 South Main Street, occupied by Mrs. Rebecca Smith, was built by Evan Penrose, grandfather of William Penrose, whose name is outlined with nails in one of the doors. Martha Hicks also lived in this house.

At No. 131 South Main Street originally stood an old house (12) owned and occupied by John Roberts, the father of A. Jackson Roberts. A little shop standing near by was used for the sale of ice cream and candy by Henry Franklin and wife, negroes; he afterwards was connected with the Academy of the Fine Arts in Philadelphia.

A substantial stone house (13), built in 1812 by Thomas Lester, was later purchased by Dr. Samuel Carey, a prominent physician and a

much esteemed citizen. Dr. Samuel C. Bradshaw, a nephew of Dr. Carey, resided here until his death. After Dr. Carey's death, in 1864, this property was purchased by Joshua Bullock.

The stone house (14) across the street, No. 129 South Main Street, was built by Shipley Lester; it was afterwards owned by Caleb Foulke and then by Dr. Charles F. Lott.

The house (15) now occupied by William Penrose, No. 120 South Main Street, was formerly the home of William Maus, a noted watchmaker. It was later occupied by the family of John Lester, after his death in 1873, and a few years ago by Dr. Charles F. Meredith.

The brick house (16) No. 110 South Main Street was built by Dr. James Green, where his son, Dr. James B. Green, conducted a drug store for some years. The house (17) to the north was also built and occupied by Dr. James Green; later it was the home of Hannah Mather.

The older portion of the large brick building (18) directly across the street was built by two of the daughters of Samuel Nixon. In this building Richard Moore and Thomas Lester opened a boarding school in 1818, which was successful for a short time. In 1858, A. R. Horne opened the "Bucks County Normal and Classical School" here, which was continued very successfully for some years, and afterwards used as a Soldiers' Orphan School until 1867. It is now owned by Jonas Harley and used for manufacturing purposes.

At the southeast corner of South Main and Juniper Streets, formerly stood the Continental Hotel (19) which was successfully operated when stages were the method of public traveling; this place was also known as the "Bucks County Hotel," F. Hartman, proprietor.

On the west side of South Main Street, directly opposite Juniper Street, is a brick house (20) built by Richard Roberts, son of Thomas and Letitia Roberts. In this house William Green lived after transferring his business to his son, Richard R. Green.

Speakman Hicks lived in the house (21) now occupied by Mary Shaw, No. 58 South Main Street. It was formerly the home of Henry Kemmerer.

The stone plastered house (22) No. 54 South Main Street was built in 1849 and occupied by Edward Thomas and family.

The house (23) now used by the Richland Library, at No. 44 South Main Street, was built by Jesse Roberts and occupied for a number of years by his son-in-law and daughter, Amos and Hersillia Edwards. Jesse Roberts' old house (24) was located on the present site of No. 24 South Main Street.

On the east side of South Main Street, Nos. 27 and 29, is located the former Kinsey home (25), built in 1834 by Dr. Benjamin Green. It was later used and known as the "Green Tree Hotel," Henry Johnson (No. 8, Chapter XXIV), proprietor.

In 1770 Walter McCoole kept the only hotel, which was at the crossroads. Col. Jacob Savitz was the proprietor during the Revolution.

At the southwest corner of South Main and West Broad Streets, is the "Red Lion Hotel" (26), which was built by Enoch Roberts, who also built a brick barn on the southeast corner (27) which was used for stabling many cattle. The barn was demolished years ago.

On the northwest corner of Main and West Broad Streets (28) was the home and office of John Griffith, a noted Justice of the Peace, who died in 1820.

Next door, to the west, is the site (29) of the old Lancaster Log House built in 1747 by Samuel Thomas and demolished in 1891. In this house the leaders of the so-called "Fries Rebellion" plotted in 1798 to oppose the "house tax." Joseph Lancaster lived there until his death in 1890.

Samuel Thomas, grandson of the first Samuel, lived and died in a stone house adjoining on the west.

Samuel J. Levick remodeled the house (30), now No. 1408 West Broad Street, his tannery being directly opposite, where a silk mill is now located.

On the northwest corner of the Borough, Nos. 1434 and 1436 West Broad Street, is a stone house (31) built in 1792 by John Lester for his son, Shipley Lester, who later built a house on South Main Street. Across the street, just outside the Borough limits, is the old Lester place. The present house (32), which was erected "just before the Civil War," is said to be the third on this location; it was built by John C. Lester and occupied by him until his death in 1873.

Returning to West Broad and Main Streets, on the northeast corner (33), is a brick house and store, built in 1805 by William Green with bricks hauled from Easton, Pa., it being the first house of its kind in the neighborhood. Here he conducted a general store until succeeded by his son, Richard R. Green, who carried on the same business until his death, in 1892. William Green owned the farm on the north side of West Broad Street from this corner to about Third Street, his son-in-law, Joshua Foulke, selling most of it, later, in town lots.

Next door to the above is a small stone building (34), No. 1237 West Broad Street, which bears the date 1772; it is now known as "Liberty Hall"* and is the oldest house in the town; it is shown on map of 1767 as belonging to J. Foulke.

---

*This name was given it by some college girls about 1885.

At No. 1226 West Broad Street (35), a few doors east of Main Street, is the fine old Colonial house built and occupied by Enoch Roberts about 1835, his farm extending along the south side of West Broad Street. It was occupied for some time by W. D. Van Houton and family. It is well preserved and is now owned by the Joseph Hill Estate.

On the north side of West Broad Street, almost opposite Eleventh Street (36), is an old farm house, the site of the log house built by Morris Morris, the first land owner in this settlement. His various holdings were secured direct from William Penn, amounting to about 1,000 acres. Several stone additions were made to this log house (which was demolished about 1889) and it is now a substantial stone structure. Morris Morris removed from this locality, selling his home to his son-in-law, Abel Roberts, and he in turn to his son-in-law, Samuel Nixon. This house was later owned and occupied by Joshua Foulke, son-in-law of William Green.

The saw and grist mill (37) operated for a number of years by Thomas and Johnson Strawn, is on the north side of West Broad Street, west of Ninth Street. In the rear of this mill an iron foundry was operated for a short time in 1865 by David H. Thomas and Lewis E. Roberts.

On the west side of Ninth Street, north of West Broad Street (38), was more recently located the first creamery in the eastern part of Pennsylvania, David R. Jamison being instrumental in forming a co-operative company of farmers in 1879 for building and operating it. It was the beginning of what has grown to be a large and prosperous business in the eastern part of our State.

On the south side of West Broad Street, north of Eighth Street (39), is a stone house at one time owned by William Green and occupied by his son-in-law, Edward Foulke, and family. It has been remodeled into an attractive residence by Joel Ball.

On the south side of West Broad Street near Sixth Street (40) was an old log house probably built by William Edwards, who married Susannah, the widow of Samuel Nixon, who was the daughter of Abel and Gainor (Morris) Roberts. This house was demolished about 1868.

From Sixth Street to nearly Third Street the land on both sides of the road (West Broad Street) was low and wet and generally known as "The Thicket." About 1867 the stove foundry of Thomas & Roberts was built on the north side of West Broad Street, east of Fourth Street, where the "Quakertown Stove Works" is now located (41); with other business places this part of the town soon became a busy centre of industry.

Adjoining the William Green farm on the north side of Branch Street (diagonal from West Broad Street) was the Custard (later on Kinsey) land (42).

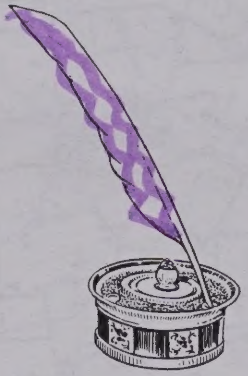
John Strawn's farm extended from about Third Street eastward, he owning on both sides of Broad Street, including the land now occupied by the railroad passenger (43) and freight station (44). His home (45) was on the north side of East Broad Street, east of the railroad, where the "Globe Hotel" is now located. A pottery adjoining, which he also operated, was on the present site of Fretz's drug store. The first bakery in town was opened here by William Dietz, about 1868.

David Johnson's farm was next on the north side of East Broad Street extending to Ambler Street, his house being on the present site of Seth Fisher's home (46), which is No. 221 East Broad Street.

William Sheetz had forty acres opposite the Johnson home.

Next came the Thomas Wright farm (47), extending to the eastern limits of the borough.

Benjamin Roberts's farm, of about sixty-five acres, on the north side of East Broad Street, extended from Ambler Street to the borough limits on the east. The old farm house (48), No. 405 East Broad Street, was built in 1853.



Ink Well Used About 1825

IV

Location of Early Settlers Adjacent to Quakertown

(The numerals in parentheses refer to accompanying map)

James Burson came from Buckingham in 1749 and settled in Springfield Township, near the line of Durham. The location (1) on map is somewhat uncertain.

Isaac Burson, son of James, was the founder of Bursonville (2), Springfield Township, innkeeper and large land owner.

Joseph Green, son of James, was probably located here, (3) which is now known as the Moyer place. The 300 acres owned by James Green extended for some distance north and east of this place.

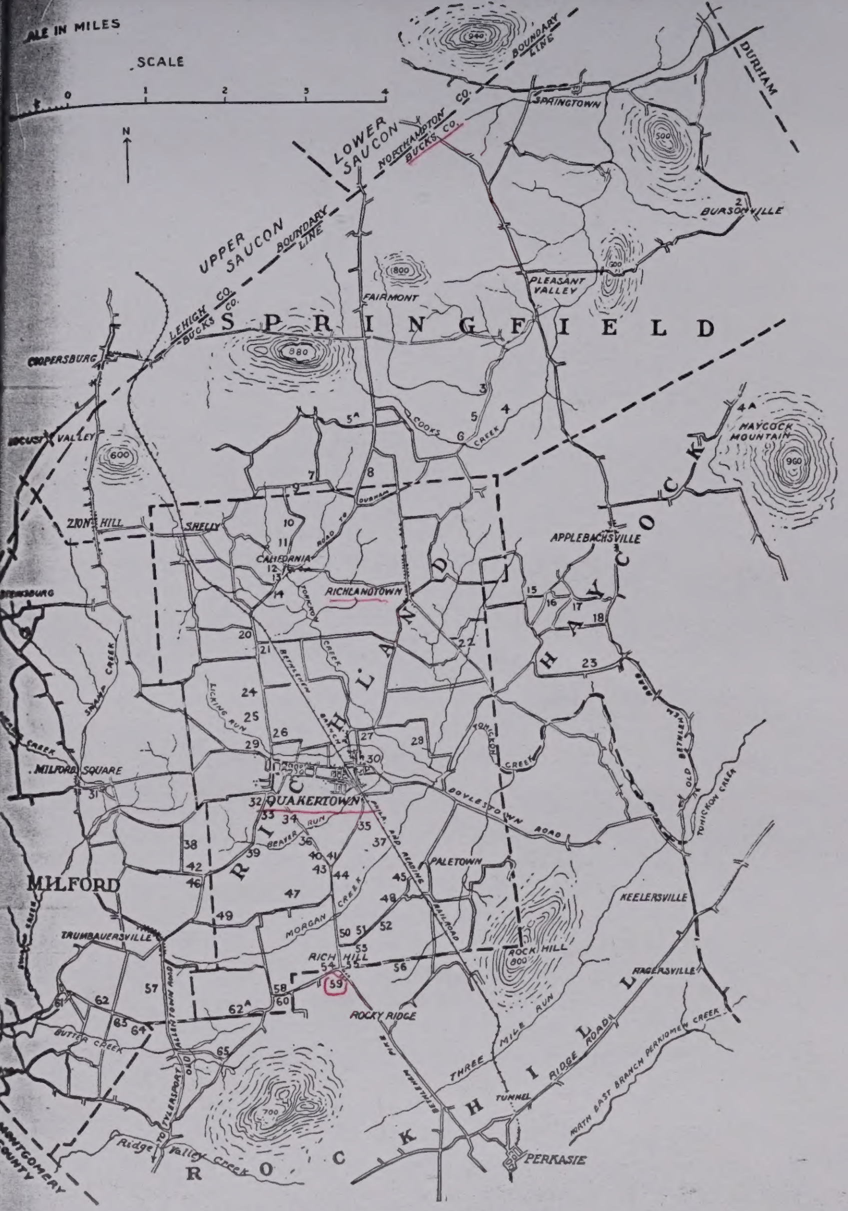
James Bryan, son of William, resided on this portion (4) of the land purchased by his father from Francis Green, son of James. This was the homestead of William Bryan, the first settler, and where General John S. Bryan was born.

Joseph Bryan, son of William, built, in 1797, the house (5) now occupied by H. D. Lerch. In the meadow south of this house, and on the opposite side of the road to the southeast, there were formerly located buildings which were probably the location of the original James Green homestead. This is a portion of the 100 acres which James Green transferred to his son Francis, April 2, 1750, who sold it to William Bryan, May 21, 1750.

"Stoney Garden in Haycock (4a) and Rocky Valley in Springfield (5a) and the Ringing Rocks in Bridgeton Township are all dykes of igeneous trap rock with ringing qualities. They belong to the triassic period, and are called igeneous because of the intensely heated liquid condition in which they were forced up into their place as intrusive masses, or through the rocks to the surface in the cases of lava flows."

Joseph Unthank purchased 100 acres from Thomas Parwin, "located on Squooks now Cooks Creek"; he removed to Virginia in 1755. The old house (6) is still standing (See illustration in Chapter XLV), the older portion having been built by Parwin or Unthank about 1743. It is said to be the oldest house in Springfield Township. This property was owned for a number of years by the family of the late Rev. A. R. Horne.

Peter Ashton came from Ireland in 1732, and settled in Springfield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BUCKS CO.
BOUNDARY LINE
UPPER SAUCON
BOUNDARY LINE
LEHIGH CO.
BUCKS CO.
DURHAM
SPRINGTOWN
BURSONVILLE
PLEASANT VALLEY
FAIRMONT
S P R I N G F I E L D
COOPERSBURG
LOCUST VALLEY
COOKS CREEK
HAYCOCK MOUNTAIN
H A Y C O C K
APPLEBACHSVILLE
ZION HILL
SHELLY
CALIFORNIA
RICHLANDTOWN
R I C H L A N D
MILFORD SQUARE
QUAKERTOWN
BEAVER RUN
LICKING RUN
TOHICKON CREEK
DOYLESTOWN ROAD
OLD BETHLEHEM ROAD
PALETOWN
KEELERSVILLE
MILFORD
TRUMBAUERSVILLE
MORGAN CREEK
RICH HILL
ROCKY RIDGE
ROCK HILL
HAGERSVILLE
THREE MILE RUN
TUNNEL
RIDGE ROAD
NORTH EAST BRANCH PERKIOMEN CREEK
PERKASIE
MONTGOMERY COUNTY
Ridge Valley Creek
UNAMI CREEK
BUTTER CREEK
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Vicinity of Quakertown, Showing Location of Early Settlers

Q see p 36
for Amos Richardson

just beyond the Richland Line (7), adjoining John Adamson. Robert Ashton succeeded his father on this place.

John Adamson came from Haddonfield, N. J., to Springfield (8) in 1726, purchasing 150 acres.

William Thomas, son of Samuel, purchased 100 acres from his brother Thomas in Springfield Township (9) along the northern boundary of Richland, later removing to Ohio.

John Thomas, son of Samuel, located on an adjoining farm (10) about 1748.

Thomas Thomas, son of Samuel, was a large land owner in Upper Richland. After his death, his farm (11) was the home of his nephews Thomas and Benjamin Green.

Walter McCoole operated a mill here (12) which was probably built about 1734; it is said to have been the first grist mill in the "Great Swamp" district. (See Chapter I.)

Benjamin Green (No. 7, Chapter XVII) made hats in a log house located here (13). (See illustration, Chapter XXII.)

Ellis Lewis came from Upper Dublin in 1735 and settled on land (14) purchased by his father in Upper Richland.

Silas McCarty came to the "Great Swamp" district in 1735, and settled in Haycock Township (15), along the eastern line of Richland.

The Baptist Burying Ground (16) located back of the barn now owned by Zeno Wireback is mentioned in Silas McCarty's will as follows: "To William Bryan and others one acre of land on east side of my plantation where a church now stands." The church has disappeared long ago and the burying ground is now over-run by pigs and chickens. Headstones with early dates are as follows: William Bryan died May 17, 1784, aged 76 years, 8 mos. 27 days; Rebekah Bryan died July 22, 1796, aged 78 years, 4 mos. 8 days; Esther McCarty died 1747; Edward Bryan died 1747; Eleanor Morgan wife of James Morgan died December 12, 1764.

Jacob Strawn came from Hunterdon County, New Jersey, to Haycock Township in 1749; his land (17) extended to the "Old Bethlehem Road."

Strawntown Hotel was located here (18) along the "Old Bethlehem Road," the eastern line of the Strawn family holdings.

William Roberts, son of John (see Chapter XLII), purchased in 1783, 100 acres more or less in Milford Township near Steinsburg and erected a fulling and carding mill (19) which he operated until 1809. Although this mill was converted into a grist mill years ago, it is still known in the neighborhood as a "Clay Mill."

Hugh Foulke settled in Upper Richland (20) prior to 1730 on a tract

ROCKY VALLEY IN SPRINGFIELD

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of 313 acres which included 40 acres on the east side of the "road to Durham."

Casper Johnson purchased in 1761 a tract (21) of 253 acres, extending eastward from the "road to Durham" about one and a fourth miles, being divided at the eastern end by the Tohickon Creek. Anthony Johnson (No. 32, Chapter XXIV) resided here for many years until his death in 1891.

Randall Iden came from the lower end of Bucks County in 1740 and settled in Richland Township, near the Haycock line. An old stone house (22) built in 1799 by his son Randall Iden, Jr., is still standing, and is now owned and occupied by W. M. Beczk.

Joseph Dennis came from New Jersey in 1738 and settled at about this location (23) in Haycock Township. (See Chapter XIII.)

Israel Shaw Zorns farmed a portion of the original Shaw plantation (24) for a number of years after his marriage in 1833.

Samuel Shaw came from Maiden Creek, Berks County, in 1741 and purchased 250 acres in Richland (25) along the "road to Durham," selling 131 acres to Hugh Heller in 1746.

Edward Shaw (No. 61, Chapter XLIII) farmed this place (26) for a number of years, his holdings extending east to the railroad.

Isaac Walton was a tenant for a number of years on the western side (27) of the Logan tract.

Benjamin McCarty, son of Silas, moved to this location (28) in 1765, which was a portion of the Logan tract.

John Lester came to the "Great Swamp" in 1712 with his parents, Peter and Mary Lester, who settled in lower Richland. In 1728 he purchased 158 acres from Morris Morris, west of Quakertown (29). (See Chapters III and XXVII.)

Thomas Lancaster came to Richland in 1740 from Wrightstown, and purchased 400 acres of land (30) now comprising the eastern end of Quakertown, and extending beyond the borough limits.

Swamp Mill (31), lately owned by Michael Achey, is the site of one of the earliest mills in the "Great Swamp" district, possibly it was the first. (See Chapter I.)

John Foulke, son of Hugh, is shown on Samuel Foulke's map of 1767, as owning a large tract almost surrounding the "Meeting House," he built a house (32) about an eighth of a mile west of the road leading to Pottstown; in 1812 his son Edward built the house still standing along the road (See illustration, Chapter XXII), and occupied for a number of years by James M. Jackson and descendants. (See Chapter III.)

Benjamin G. Foulke (No. 274, Chapter XVI) resided here (33) for a number of years prior to his removal to Quakertown about 1870.

Jonathan Carr purchased in 1762 along the "road to Philadelphia" (34) ten acres of land.

George Phillips owned land here (35) in 1715, which joined on the west that owned by his brother-in-law, Abraham Griffith. He also owned several other tracts in Richland and adjoining townships.

Abraham Griffith purchased 300 acres from Griffith Jones in 1712 (36), north from the present road to Trumbauersville to near the southern line of the borough of Quakertown. He sold portions of same to Morris Morris and Diana Hewlings in 1726, and to Robert Miller in 1761. See Chapter XVIII for tradition about first white child born here. As Abraham Griffith also owned several other tracts (60) we do not think this is clearly established.

Joseph Burr purchased 1,000 acres (37) occupied by his son William and his son Robert. The present railroad now runs from the southeast corner to the northwest corner of their holdings. Part of this acreage was bought from John Hanes. Joseph Ball purchased a portion of this tract from the Burr family.

William Nixon purchased from Morris Morris a tract (38) in Richland Manor, now Milford Township; his son Samuel also lived here until his death in 1747–48.

Edward Roberts purchased 250 acres in 1715. The location (39) of his house was about where Penrose Foulke now lives on the road to Trumbauersville.

Eli W. Strawn (No. 70, Chapter XLIV) farmed a large tract here (40) for some years, prior to his removal to Quakertown.

First Friends Meeting-House built here (41) about 1721–23 was used until a new and larger house was built in Quakertown on the present site. William Shaw (No. 59, Chapter XLIII) lived on a farm at this point which had been in the family from 1788.

Nathaniel Kinsey (No. 12, Chapter XXV) resided here (42) for about twenty years prior to his death.

Abel Roberts, son of Edward (Chapter XL), was a large land owner by purchase from his father and others; one of his tracts was at this point (43) along the "road to Philadelphia."

Robert Penrose, Jr., purchased a large tract of land (44) in 1734 which is shown on the map of 1767 as the property of his son Joseph Penrose.

Hugh Foulke (No. 150, Chapter XVI) resided for a number of years at this location (45); a portion of his farm is still owned by his descendants. In 1767 this land was owned by Everard Foulke.

Aaron Penrose (No. 82, Chapter XXXVII) inherited from his father Evan Penrose, in 1861, a 112 acre farm (46), where he resided until a few years before his death in 1883.

Robert Miller purchased in lower Richland (47) in 1761 a farm of 88 acres southeast of Edward Roberts.

Joseph Ball (No. 5, Chapter VIII) owned this tract (48) as well as the one he received from his father by gift at the northwest corner of the cross roads at Rich Hill.

Antrim F. Morgan (No. 29, Chapter XXXIV) located here (49) about 1857 on the Samuel Roberts farm.

Charles Foulke Strawn and family resided here (50) for a number of years.

Benjamin Foulke (No. 61, Chapter XVI), grandfather of the late Charles Foulke Strawn, farmed this acreage (51) until his death. The original house was about opposite on south side of road.

George Iden purchased 100 acres (52) in 1773, where he continued to live until his death in 1800.

Peter Lester purchased in 1712, 600 acres of land (53) divided by the "road to Philadelphia" north of the southern line of Richland Township about two thirds of it laid east of this road. In 1717 he sold to his son-in-law John Ball, 200 acres on the west side and in 1721, 200 acres on the east side to his son Peter, who sold the same to John Morgan in 1724. Peter Lester, Jr., sold also 200 acres to John Jones in 1741, who sold the same in 1746 to "Abraham Tennis of Hatfield Co., of Philadelphia," a daughter Sarah Tennis married William (?) Shaw.

John Ball, "already a resident of the Great Swamp," purchased in March, 1712, 300 acres of land of Griffith Jones (54), it extended north to the road now leading to Trumbauersville. In 1717 he purchased 200 acres from his father-in-law, Peter Lester. Fifty acres north and west of the cross roads at Rich Hill were deeded to his son Joseph in 1760 as a gift.

John Morgan purchased in 1724, of Thomas Greasley, 200 acres of the "Peter Lester tract," on the east side of the "road to Philadelphia," this is shown as being north of the southern line of Richland Township (55) in a "Draught of Survey by Samuel Foulke in 1765, of George Palmer's tract in Rockhill." The family also owned other land in the southern part of Richland.

Randall Iden, Jr., lived here (56) from 1774 to 1784 on a tract of 135 acres when he removed to (22) upper Richland.

Israel Roberts, son of Thomas, in 1781 built a substantial stone house (57) which is still standing; it is about a tenth of a mile west of the road from Trumbauersville to Tylersport. Until a few years ago the date stone in the gable end of the house was visible.

Jonathan Heacock, Jr., (No. 4, Chapter XX) is shown as being located in the southwestern corner of Richland (58) by Samuel Foulke's Draught of Survey in 1765.

Amos Richardson, died 2 mo. 10, 1850. He married 4 mo. 30, 1795, Martha Penrose, their children; Rebecca, born 3 mo. 7, 1796, died 2 mo. 20, 1879; Jane, born 2 mo. 27, 1798, died 3 mo. 21, 1877; Kezia, born 2 mo. 20, 1800, died 10 mo. 20, 1844; John, born 12 mo. 4, 1802, died 9 mo. 4, 1822; Sarah and Anne (twins), born 3 mo. 5, 1805; Sarah died 9 mo. 27, 1867; Anne died 10 mo. 4, 1873; none of these children married. Amos Richardson was "raised by John Dennis" and resided for many years on this farm (59) where his daughters continued to live after his death.

Abraham Griffith, prior to 1734, owned this tract (60) which extended south into Rockhill Township.

William Jemison located here (61) prior to 1730 on 250 acres of land, which he willed to his son John, who in turn willed it to his sons William and John; the latter bought an adjoining farm formerly owned by the Melvins, his wife's mother's family, on which he built a new house (62) which is still standing.

Thomas Rawlings purchased 102 acres of Abraham Griffith in 1743. At about this location (62a) he also acquired adjoining land.

John Edwards had a tract (63) of 250 acres paralleling that of Thomas Roberts.

Thomas Roberts settled here 1715–20 on 250 acres or more; he willed 125 acres to his son John, who is shown on "Draught of Survey for road February 1788" as occupying the old homestead (64) which was on the south side of the road, 174 perches west of present road leading from Trumbauersville to Tylersport. There is nothing left of this old house which was built in 1740–42, except a few of the foundation stones. One hundred and fifteen acres in Rockhill Township along the main road was willed to Richard Roberts who devised it to his son Jesse.

William Heacock in 1740 erected a saw mill (65); a print of the old mill still standing is shown in Chapter XX. This location was known in the "Great Swamp" neighborhood as "the Bog."

V

Richland Library 1788-1913*

Let us take a look at Quakertown as it was in 1788. It was not called Quakertown then, but was known as "The Great Swamp" or "Richland."

We see Main Street to be a straggling country road, deep with mud, or in winter time deep with snow. There were but few houses on this road, some of them built of logs, and standing at any angle to the highway.

To extend our vision beyond the crossroads, we see two or three log houses and barns and nothing else in sight but a stretch of swamp and thickly wooded section of country, and in the distance vast reaches of original forests.

There was no post office, the mails being carried by hand, or an occasional stage coach on its way from Philadelphia to Bethlehem or Allentown. There were but few books and fewer newspapers in these primitive homes.

1769

Only nineteen years previously there were Indians living in scattered wigwams on Swamp Creek. The census of 1790 gives but 147 houses in the township of Richland and but 890 inhabitants.

Word has gone out that a few enterprising men want to establish a library in the little hamlet at the "Crossroads" in the Swamp, and the farmers from the country for miles around come in on horseback or in gigs, to start an educational institution which has been in existence, without interruption, from 1788 to the present year of 1913.

The first record in the minute book of 1788 (supposed to be in May) reads as follows:

> "Proposals to establish a Library in the township of Richland, Bucks County, to be named the Richland Library."

Articles to the number of twenty-one were outlined, quaint in their wording but strong in their purpose, the first one being:

> "That as soon as 20 members subscribe 20 shillings each, they shall meet at a convenient time and place to 'chuse' a Treasurer and that each member without delay pay his or her subscription into the hands of said Treasurer.
>
> "No. 2. That the members or a majority of them, at their said first meeting shall 'chuse' 3 directors, a librarian, and one or more persons to purchase the books. . . .
>
> "No. 7. That the members meet yearly at least once in every year, and oftener

---

* This article is from an address given at the Women's Club, in Quakertown, 2d mo., 1913, by Eleanor Foulke.

> if required, the 2nd annual meeting to be on the 1st 7th-day of the week in May, Anno Domini 1789."

The date of this annual meeting has been faithfully kept, from that ancient time to the present.

Article No. 7 continues to recite:

> "At which time each member shall pay the further sum of five shillings into the hands of the Treasurer, to be laid out in such books as a majority of the members shall judge suitable.
>
> "Article 20. That the said Library be kept at or near the town of Richland, not exceeding one mile from the public house therein, now kept by George Savitz."

Later we read the following minute:

> "At a meeting of the Library Company of Richland held 17th day of January, A. D., 1789, the following persons were chosen officers:
>
> Directors: James Chapman, Abraham Stout, Everard Foulke. Librarian: Joseph Lester. Treasurer: Samuel Foulke. who met according to appointment. Treasurer and Librarian gave bonds of faithful performance of the trust reposed in them, to the amount of double the cash, Books & effects in the Company's hands. Also agreed with Jesse Foulke for a case to deposit ye books in, for the sum of 22/6. The Librarian to give notice to Directors as soon as the books arrive and of the day they are to meet and class the volumes."

We can imagine what a big day this must have been in the little settlement.

> "Directors met on ye 21st day of February, a month later, and after classing and numbering the books, ordered that no member should take out books until all subscriptions be paid. Librarian transmits to the Treasurer the sum of eighteen shillings and nine pence, towards paying for ye book-case, and carriage of ye books."

At the second annual meeting, "May 2nd, 1789," the Treasurer's account stands as follows:

	£ S
He stands charged with the sum of	21—19
Credited by cash laid out for books	15— 5
Balance due the Company	6–3–7

During the following months of their second year, they spent various sums, amounting to a yearly out-lay of £29–13s–2d., equal to about $145.

Susan J. Foulke, whose generosity has made possible the Library's present home, has the honor of being a granddaughter of two of the signers of this early document, Israel Foulke and Levi Roberts being her paternal and maternal grandparents.

Alfred Moore, Charles M. Foulke, William G. Foulke and others, who gave liberally towards the purchase of the present building, were all direct descendants from these men of the past, whom we may believe were not possessed of large fortunes, but were surely in possession of indomitable courage.

A few of the titles of the first books purchased are interesting, among them being:

Law's Serious Call, No. 1
Hale's Contemplations
Paradise Lost
Franklin on Electricity
Locke on the Understanding
Pope's Translation of the Iliad and Odyssey
Spectator, 8 Vol.
Sir Charles Grandison, 8 Vol.
Telemachus, 2 Vol.
Montague's Letters
Thomson's Seasons
Addison's Poems
Moore's Poems
Chesterfield's Letters—System of Education
Deserted Village
Captain Cook's Voyages
Complete Body of Husbandry, etc., etc.

There were one hundred and thirty-one books in the whole list. What a fine class of literature was the choice of the day.

Somewhat later we find them purchasing "The Sorrows of Werther," "Maria," a novel, "Evelina" in 2 Vols. and "The Vicar of Wakefield," and we are glad that they were but human.

At each annual meeting the Directors "examined into the state of the books," and frequently found them torn or lost.

We quote Feb. 6, 1790:

> "Directors met and agreed to admit Nathan Roberts who subscribes 2 shares and John Thomas, Jr., of Milford, who subscribed 1 share, also agree to take a book of travel to the Pelem Islands into the Library, and also order that Guthries Geography should be mended, the expense of which Joel Bryan must pay in whose hands it received ye damage."

At the third annual meeting, in 1791, it was

> "resolved by the members present that the Directors may admit such persons as they may approve of, that wish to become readers of ye books in the library, upon the following terms, that is to say at the rate of seven shillings and 6 pence for one year; four shillings for one-half a year, two and six for a quarter. Asher Foulke paid 7 shillings and 6 pence for one year. Geo. Iden paid 2/6 and was admitted for a quarter.
>
> "Also examined into condition of books and find that a book called 'Maria' is lost in the hands of Samuel Smith, Esq., and resolved that delinquents in annuities be not allowed any books until they pay off their arrears. In 1792 Hannah Biddle paid 1 shilling 6 pence for the privilege of reading Grandison's Volumes."

On the 6th day of June, 1795, it was resolved to obtain a charter, and a subscription was opened for the payment of the expense thereof. Israel Lancaster was instructed to collect from absent members and ordered to deliver the same to James Chapman for the purpose of obtaining said charter. The charter referred to hangs on our walls and bears the date of 1795. We do not find that being an Incorporated body added

much to its weight, except that the company held an iron hand over all delinquents and taxed every failure to carry out their laws.

May 4th, 1799, the secretary produced 104 printed copies of the Constitution and By-laws, with the names of the members of the Institution, which were ordered to be distributed.

We read that Joseph Lester, the first librarian, sold his share to Thomas Green, and at the death of the latter, in 1798, it was purchased by William Green, who was elected Librarian, and served in that capacity until the day of his death, in 1851, a term of fifty-three years.

A story is told of that time, how one Polly Samuels, after years of saving, had accumulated £1 to buy a gown, but upon hearing that the Library needed new books, she gave up her cherished dream, and becoming a member of the Library, perhaps consoled herself by reading "Paradise Lost."

It was not until after the annual meeting in May, 1800, that the Treasurer rendered his account in dollars and cents instead of the old English standard of pounds, shillings and pence.

Not all of the people of that day were eager to keep their membership in the Company, as the following will show:

> "Joseph Roberts requests that the Company take his share in said Library, and that he is willing to take $3.00 for said share, he having paid the usual price of $4.00 which being considered we agree to take said share for the use of said Company, for said sum, for which an order was granted on the Treasurer for said Joseph to receive the above sum."

In face of some odds our forefathers ordered new books purchased at each of the quarterly meetings, each stockholder nominating a book and a selection from this list being left to the discretion of a small committee.

The revenues of the Company were largely increased by the tax levied upon non-attendance at the annual meetings; also failure to pay annuities and fines for keeping books out too long.

Fines

> "Directors agreed in 1814 to fine John Lester 36 cents for keeping 'Carvers Travels,' twelve weeks over time, it amounting to that sum at 3 cents a week."

Members failing to attend for three consecutive meetings were discontinued and their names stricken from the list, their shares reverting to the Library Company.

By the census of 1810 the population of the township had increased to over 1300, there was then a post office at Quakertown, a number of fine houses had been built in and around the town and the library venture had been well launched.

May 7th, 1816:

> "Resolved by the Directors of the Richland Library that a room be provided for the more convenient keeping of the books and Company's effects in."

William Green, librarian, offered to the company the room over the kitchen in his dwelling house for that purpose for the members to have free access to the same agreeably to the laws of said Company, for the sum of six dollars and 12½ cents for Librarian. "Occupancy to commence from the date hereof, and he is also to find sufficient fire wood during said term, the Company to be at the expense of shelving and fitting up said room, and to have the privilege of moving the same at any time, when they should see proper. Whereupon the directors have agreed to rent said room for the term of one year from the date hereof."

We have not been able to locate the place of deposit for the books or place of meeting of the Company previous to 1816.

I wonder how many of us are aware that this same "room over a kitchen" and the shelving made in 1816 is still intact, and that a narrow stairway at the rear of Irwin Ritter's store, corner of Main and Broad Streets, leads to this one-time seat of learning.

For forty years the books quietly reposed in this sanctuary, changing hands from William Green to Richard Green, having at all times a fair circulation, members being allowed to call and exchange their books any day during the week.

In 1856 it was removed to a room over Enos Artman's store and E. F. Ochs was librarian for a time, but later, in 1864, it was removed back to Richard R. Green's care.

In May, 1872, the directors were authorized (in order to extend the usefulness of the Library) to sell no less than 50 shares of stock in said Company at $5.00 a share. This new departure was successfully accomplished by the Secretary, J. Levi Heacock, and the books were removed to the new quarters in Stephen Penrose's building, in May, 1874. J. Levi Heacock presented the carpet, curtains, chairs, etc., for furnishing the new room at a cost of $100.85.

The banner years of successful Library work were 1874 and 1875.

The Treasurer's account showing:

Balance at last settlement	$43.99
67 shares sold at $5.00 a share	335.00
Receipts from lecture course	51.30
Receipts from readers	10.25
Fines	8.58
J. L. H.	.91
	$450.03
Cr. By amount Expended	
For books	$271.85
Re-binding	18.95
New shelving, etc.	136.56
Balance due the Co.	19.67
S. C. B.	3.00
	$450.03

In May, 1878, we read of 83 members and many valuable books added to the Library. We have heard of the rise and fall of nations and we conclude the same rule holds in local affairs, as it must be recorded that through the failure of some of these 83 members to pay their annual dues, this glorious rise in the history of our Library had its fall until fourteen years later. The proposition was entertained to dissolve forever the Richland Library Company.

Fortunately this proposition was not carried. November 9th, 1889, one hundred years from the beginning of its existence, the Library entered upon a new era, under the auspices of the Richland Library Literary Society. Ten years later, in 1899, the ten cents a month reading-right was granted by the directors, which has proved eminently successful, the increase in patronage being more than 300 per cent.

The valuable library of J. Levi Heacock, deceased, consisting of more than 800 volumes, was donated by his heirs to the Company, but withheld until a suitable building should be provided for their reception.

In May, 1910, an effort was made to again extend the usefulness of the Library, an effort to place it freely within the reach of every man, woman, and child in our borough.

The directors resolved to give all the books belonging to the Richland Library Company to the Borough of Quakertown (with the money collected for a building, if appropriated by them for that purpose), provided the council thereof would agree to make it a Free Library, and levy a tax of not more than two and one-half cents on the one hundred dollars, to support it.

Our 1500 tax-payers were asked to share the burden that had been supported for one hundred and twenty years by but a handful of men and women; but the offer was refused.

The Borough fathers of to-day did not have the same courage as the men of 1789. The men of that day launched an educational venture in the face of greater drawbacks, and bigger pulls from the future. It is to their enterprise that we owe much of our present-day advancement. They builded better than they knew, and our fathers' fathers laid the foundations of more than one good institution of our town.

It is impossible to study the records of this early period without being impressed with the evident strength of character of those who built the colony. But we are also willing to read into the future of our town greater accomplishment with the greater advantages of to-day.

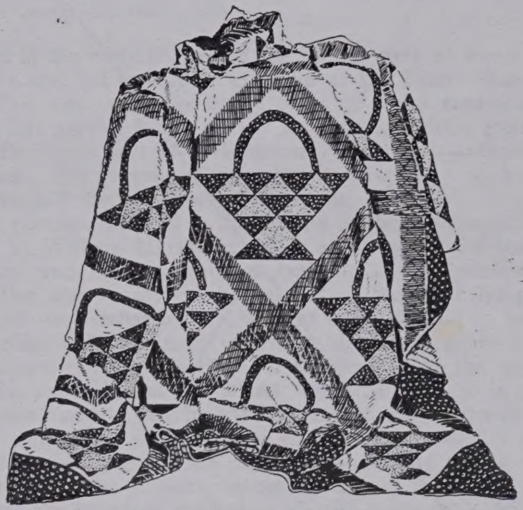
The most important epoch in the history of the Library Company in 1911 was the acquisition of a house or home in which to place the books, as there were more than could be accommodated in the little room on Juniper Street, where they had been housed. This home was made possible through the efforts of one of the directors, who induced a number of friends to start a building fund in the year 1906.

The original subscription list was intended for the erection of a new Library building and was headed by Alfred Moore, who subscribed a generous sum, and has since been a yearly contributor to the resources of the Company. With the directors' help the building fund grew slowly but steadily until 1911; but not being sufficient for a new building, the house we now occupy was offered by Miss Susan J. Foulke at a much more reasonable figure than we could have built a new one.

The purchase was completed in August, 1911, and the building remodeled and furnished and ready for occupancy by October.

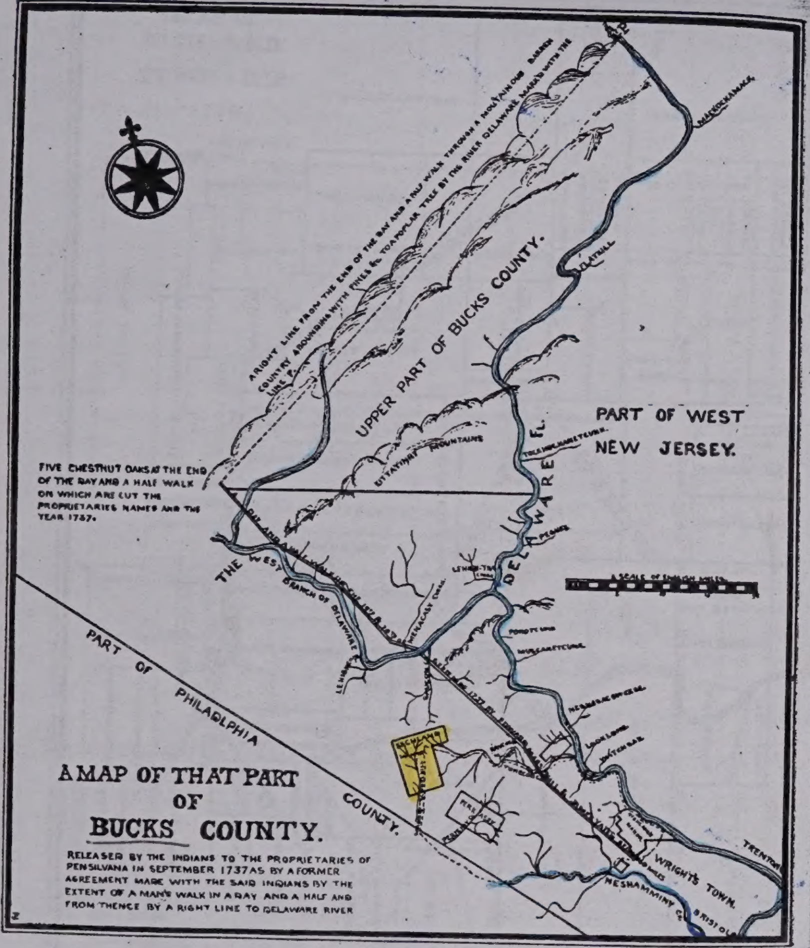
Our revenue was also increased about this time by the liberal donation of $50.00 for books from the Women's Club of Quakertown.

In the year 1900 there were less than 1800 volumes on the shelves, but since then we have added new books each year until we now have 2800 volumes in our collection, and about 800 in the J. Levi Heacock Collection.



Made by Caroline (Green) Foulke (No. 117, Chapter XVI)
About 1825

974.821 DAVIS, HIST OF BUCKS CO. PA
857 da 2
v.1


A RIGHT LINE FROM THE END OF THE DAY AND A HALF WALK THROUGH A MOUNTAINOUS BARREN COUNTRY ABOUNDING WITH PINES &c. TO A POPLAR TREE BY THE RIVER DELAWARE MARK'D WITH THE LINE P.
UPPER PART OF BUCKS COUNTY.
PART OF WEST NEW JERSEY.
UTTATINNY MOUNTAINS
DELAWARE FL.
MACKOCKAMAK
FLATKILL
FIVE CHESTNUT OAKS AT THE END OF THE DAY AND A HALF WALK ON WHICH ARE CUT THE PROPRIETARIES NAMES AND THE YEAR 1737.
THE WEST BRANCH OF DELAWARE
LEHIGH
PART OF PHILADELPHIA COUNTY.
RICHLAND
WRIGHTS TOWN
NESHAMMINY C.
BRISTOL
TRENTON
A MAP OF THAT PART OF BUCKS COUNTY.
RELEASED BY THE INDIANS TO THE PROPRIETARIES OF PENSILVANIA IN SEPTEMBER 1737 AS BY A FORMER AGREEMENT MADE WITH THE SAID INDIANS BY THE EXTENT OF A MAN'S WALK IN A DAY AND A HALF AND FROM THENCE BY A RIGHT LINE TO DELAWARE RIVER

RICHLAND (Quakertown). re
BUCKS CO, PA.

DAVID CODDINGTON
1811 – 1813 Myl

CHAPTER XXX.

THE WALKING PURCHASE.

1737.

Indians dissatisfied.—First purchase, 1682.—Treaty of 1686.—Treaty of 1737.—Preliminary walk.—Course and distance.—Steele's letter to Smith.—Great walk arranged.—Marshall, et al.—The starting.—Monument erected.—Jennings and Yeates give out.—Distance walked.—Head line drawn.—The walk and the Indians.—Terms of treaty.—About treaty of 1686.—Treaty of 1718.—The Charles Thomson map.—The exact starting place.—Location of chestnut tree.—Testimony of witnesses.—Fairness of the walk.—Testimony of the Chapman family.—Location of Spruce tree.—Towsisnick.—Head line of purchase, 1682.—Solomon Jennings.—Edward Marshall.—His wife killed.—His death.—Marshall's rifle.

No event in the early history of the county gave so much dissatisfaction to the Indians and led to severer criticism of the Penns than the "Walking Purchase." This was under the treaty of 1737, which confirmed to the Proprietaries all that part of Bucks county above a line drawn from the Neshaminy through the lower part of Wrightstown to the Delaware at the mouth of Knowles' creek. We purpose, in this chapter, to give an account of this celebrated purchase and the way it was carried out.

The first purchase of land in this county of the Indians, as already stated, was in 1682, by William Markham. This embraced all the territory between the Neshaminy and the Delaware as high up as Wrightstown and Upper Makefield, after Penn's arrival he purchased the land lying between the Pennypack and the Neshaminy. The next treaty is said to have been made August 30, 1686, although such treaty, or deed, has never been found, by which the Indians conveyed to Penn all the land above the upper line of the treaty of 1682, extending as far inland "as a man can go in one day and a half," to be bound on the west by the Neshaminy, and on the east by the Delaware. After this treaty white settlers established themselves in considerable number on the lower part of the purchase, and some settled in the country about the Lehigh. The Indians, becoming uneasy at these encroachments, desired to have the limits of the treaty of 1686 marked by definite metes and bounds. They had several meetings with the Proprietaries to carry out its provisions. The first was held at Durham, 1834,[1] continued at Pennsbury,

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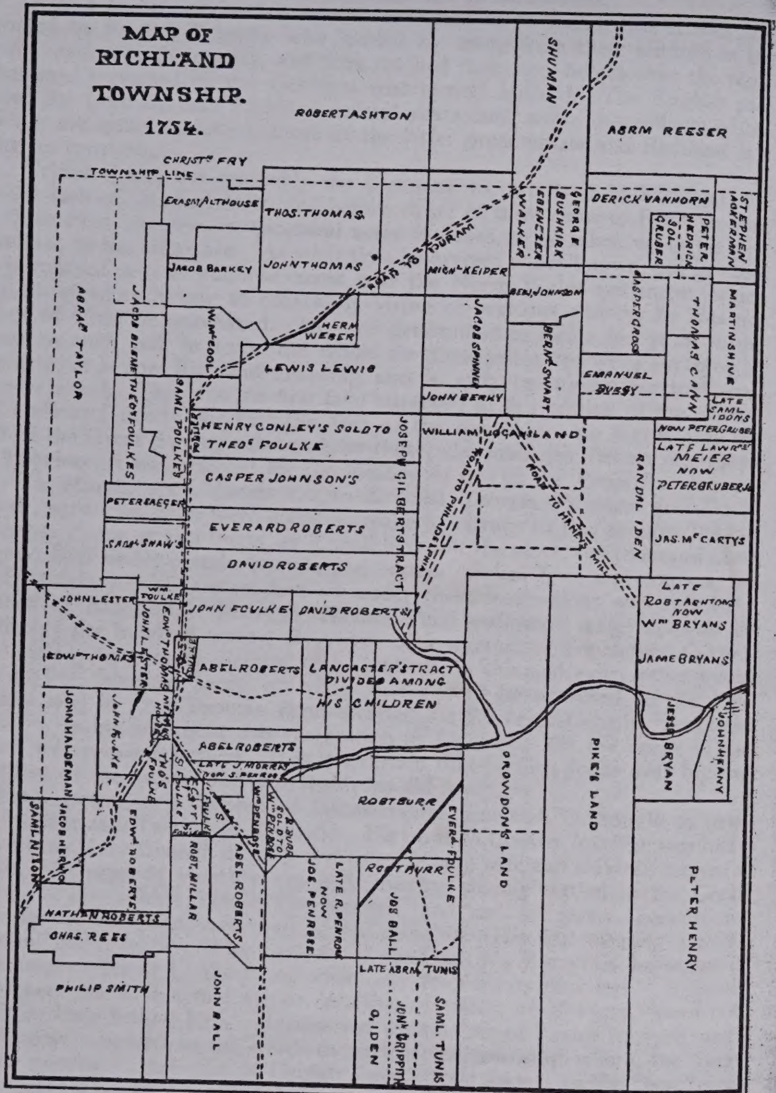
[1] This historic event took place in the meadows along Durham creek some time in October, 1734. See letter of James Logan to the Proprietaries, Penna. Archives, Series II, Vol. 7, pages 182-183.


MAP OF RICHLAND TOWNSHIP. 1754.
ROBERT ASHTON
SHUMAN
ABRM REESER
CHRISTR FRY
TOWNSHIP LINE
ERASM ALTHOUSE
THOS. THOMAS
JOHN THOMAS
JACOB BARKEY
ROAD TO DURHAM
WALKER
EBENEZER
BUSHKIRK
GEORGE
DERICK VANHORN
STEPHEN ACKERMAN
PETER HEDRICK
SOL. GRUBER
MICHL KEIPER
BENJ JOHNSON
JASPER GROSS
THOMAS CANN
MARTIN SHIVE
HERM WEBER
ABRAM TAYLOR
JACOB BLEAM
THEOS FOULKES
WM MCCOOL
LEWIS LEWIS
JACOB SPINNER
BENJN SWART
EMANUEL BUSSY
JOHN BERRY
LATE SAML IDONS
SAML FOULKES
HENRY CONLEY'S SOLD TO THEOS FOULKE
JOSEPH GILBERTS TRACT
WILLIAM MCCARTLAND
NOW PETER GRUBER
ROAD TO PHILADELPHIA
ROAD TO HANOVER
LATE LAWRCE MEIER NOW PETER GRUBER
CASPER JOHNSON'S
RANDAL IDEN
PETER RAEGER
EVERARD ROBERTS
JAS. MCCARTYS
SAML SHAW'S
DAVID ROBERTS
JOHN LESTER
WM FOULKE
JOHN FOULKE
DAVID ROBERTS
LATE ROBT ASHTONS NOW WM BRYANS
JOHN LESTER
EDWD THOMAS
EDWD THOMAS
ABEL ROBERTS
LANCASTER'S TRACT DIVIDED AMONG HIS CHILDREN
JAME BRYANS
JESSE BRYAN
JOHN HEANY
JOHN HALDEMAN
JOHN RICHE
THOS FOULKE
ABEL ROBERTS
PIKE'S LAND
GROWDON'S LAND
LATE J. MORRIS NOW S. PEARSE
ROBT BURR
SAML NIXON
JACOB HERMAN
EDWD ROBERTS
ROBT MILLAR
ABEL ROBERTS
JOS. PENROSE
LATE R. PENROSE NOW
JOB BALL
ROBT BURR
EVERARD FOULKE
PETER HENRY
NATHAN ROBERTS
CHAS. REES
PHILIP SMITH
JOHN BALL
LATE ABRM TUNIS
G. IDEN
JONN GRIFFITH
SAML TUNIS

CHAPTER XXVIII.

RICHLAND.

1734.

The Great swamp.—"Rich lands."—English Friends first settlers.—Griffith Jones.—Manor of Richland.—Peter Lester.—Edward Foulke.—Morris Morris.—Edward Roberts.—Thomas Lancaster.—Growden's tract.—Settlers of 1733.—Benjamin Gilbert.—Randall Iden.—Earliest mention of Richland.—Sucking creek.—Petitioners for road.—Movement to organize township.—Friends' meeting.—Land-owners.—The Matts family.—Jacob Strawn or Strawhen.—Pursell.—Andrew Snyder.—Population.—Poor-tax.—Quakertown.—Its situation.—Nucleus of town.—McCook's tavern.—Public library.—Industrial establishments.—State Normal school.—Richland Centre.—Its population.—Richlandtown.—Saint John's church.—Oldest house.—Bunker Hill.—Lottery land.—Opening of roads.—The Fluck log house.—A German township.

In the early day a large scope of country in the north-west corner of the county, including Richland and Milford, with Quakertown as a centre, was known as the "Great Swamp."[1] The origin of the name is not known but probably because the surface is flat, and, before it was cleared and cultivated, water stood upon it at certain seasons of the year. It bore this name for three-quarters of a century, and those who were not familiar with the country believed it to be a veritable swamp. But the true character of this section was soon ascertained by those in search of new homes, for, shortly after 1720, it began to be called "Rich lands," no doubt from the fertility of the soil, and, in the course of time, this designation gave the name to the township. Tradition says this section was heavily timbered, with a luxurious growth of grass under the great trees instead of bushes, with occasional small clearings, or "oak-openings," called by the early settlers "Indian fields." It abounded in wild animals, bears, wolves, panthers, etc., and rattlesnakes were so plenty the early mowers had to wrap their legs to the knees, as a protection from their poisonous fangs. Indian wigwams were built along the Swamp, Tohickon and other creeks which then swarmed with shad. The Indians lived on good terms with the early settlers, and lingered about their favorite hunting grounds after white men had become quite numerous. There were deer licks on some of the streams,

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[1] Probably the earliest mention of this locality is in a letter of James Logan to William Penn, March 17, 1705, wherein he writes of the "Great Swamp environed by Rocks." Penna. Archives, Series II, Vol. VII, p. 29.

CHAPTER XXVIII.

RICHLAND.

1728.

The Great Swamp—"Rich Land"—English Friends first settlers—[illegible]—Name of Richland—[illegible]—[illegible]

In the early day a large scope of country in the north-west corner of the county, including Richland and Milford, with Quakertown as a centre, was known as the "Great Swamp." The origin of the name is not known but probably because the ground was low and wet, before it was cleared and cultivated, water stood upon it at certain seasons of the year. It bore this name for three-quarters of a century, and those who were not familiar with the country believed it to be a veritable swamp. But the true character of the section was soon ascertained by those in search of new homes, and, shortly after 1700, it began to be called "Rich Lands," no doubt from the fertility of the soil, and in the course of time, this appellation gave the name to the township. Originally this section was heavily timbered, with a luxuriant growth of white oak, the great trees [illegible] with occasional small clearings or "openings" called by the early settlers "Indian fields." It abounded in wild game, bears, wolves, panthers, etc., and rattlesnakes were so plenty the early mowers had to wrap their legs to the knees as a protection from their poisonous fangs. Indian wigwams were built along the Swamp, Tohickon and other streams [illegible]. The Indians lived on good terms with the early settlers, and [illegible] about their favorite hunting grounds after white men had become quite numerous. There were [illegible] on some of the streams

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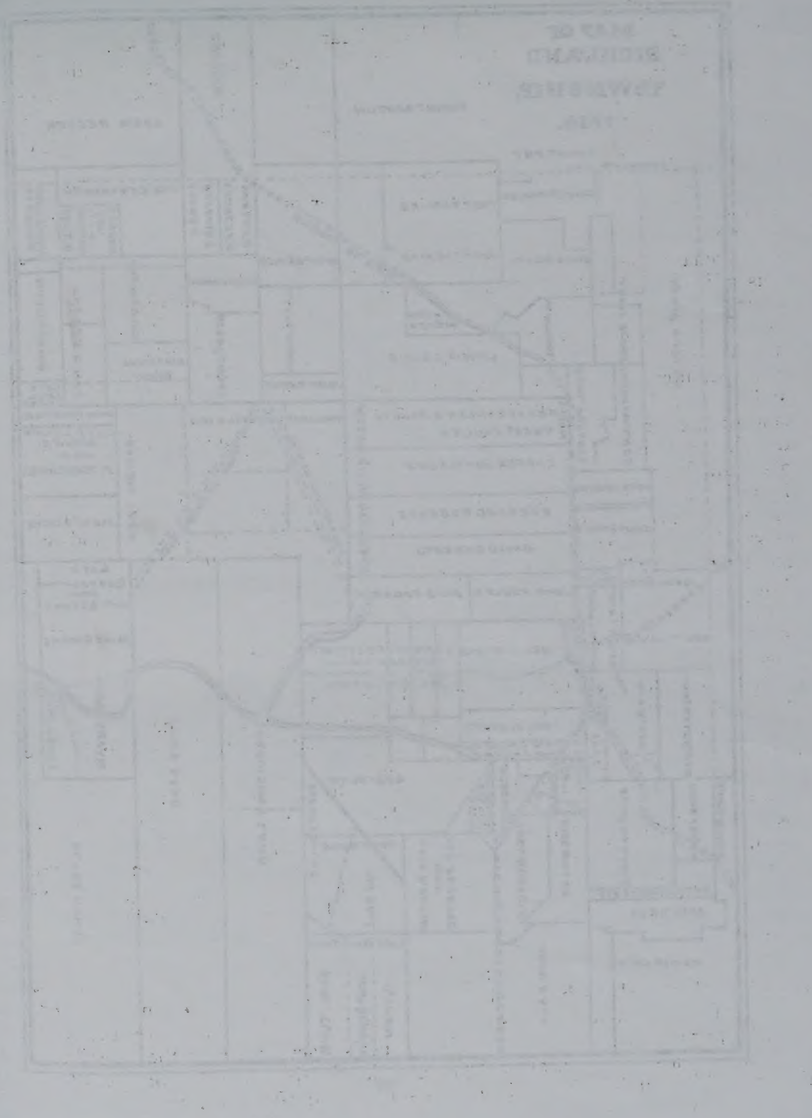
1 Probably the earliest [illegible]



MAP OF RICHLAND TOWNSHIP, 1799.

whither this beautiful animal resorted and where they were watched and shot by the hunter. An Indian path, the line of communication between distant tribes, ran nearly north and south through the Great Swamp.

It is a feature of interest in the settlement of Richland, that it was first peopled by English Friends, who located far away from their kindred in the lower section of the county, and who reached their new homes over the route afterward traversed by the Germans who settled Milford. The English preceded the Germans into Richland several years, and, while descendants of the former are quite numerous, those of the latter predominate and Richland is a German township.

Griffith Jones was probably the first man to own land in Richland, for on the 12th of October, 1681, and before either of them came to Pennsylvania, William Penn granted six thousand acres to Jones, to be taken up in his new Province on the Delaware. At what time he arrived is not known, but in 1689, he purchased several hundred acres near the North Wales settlement, which was adjudged to belong to others, by virtue of previous surveys he was not aware of when he purchased. He now determined to locate his grant in the Great Swamp, and, in 1701, the whole six thousand acres were surveyed to him in what is now Richland township, and, in 1703, twenty-six hundred acres were patented. This was the first land surveyed in this section of the county, and embraced nearly one-half the area of the township. So highly was the land of the Great Swamp esteemed, by those who managed Penn's interest in the Province, it was selected for the location of one of the Proprietary's manors. In March, 1703, James Logan directed Thomas Fairman and David Powell, surveyors, who were about to make a journey to this section, "to lay out either in one or two tracts, as it shall best suit the place, ten thousand acres of good land under certain bounds and certain marked lines and courses, for the Proprietary." The tract laid off under these instructions was called the "Manor of Richland." In 1738 Thomas Penn estimated these lands to be worth £15 per hundred acres. By virtue of a warrant of September 1, 1700, five hundred acres were directed to be laid off, in this and every other township of five thousand acres, or more, that should be surveyed to the Proprietary, and in 1733 Thomas Penn directed his Surveyor-General, Benjamin Eastburn, to inquire about this reservation in Richland. Of the result of the inquiry we are not informed. It is not certain that Griffith Jones ever became a resident of the township, but probably he did not.

Peter Lester, or Leicester, of Leicestershire, England, is thought to have been the first actual settler in Richland. He came to Chester in 1682, was married here to Mary Duncof, in 1685, and in 1716, with wife and children became a member of Gwynedd monthly meeting, "having already settled in the Great Swamp." He settled below Quakertown and six or seven generations of the family have lived and died in the township. His first location was on land now, or lately, owned by Samuel Getman, but in a few years he removed to the upper part of Quakertown where his descendants now live. If Peter Lester were the first actual settler, Abraham Griffith, of Byberry, could not have been long behind him. He married a daughter of Lester in 1708, and, shortly after removed to the southern part of the township where, the same year, he purchased that part of Griffith Jones's tract known as the "bog," and on it erected a shelter beneath a leaning rock. In this rude dwelling was born the first white child in the settlement, a son, named after the father.

Edward Foulke, the first of the name in Pennsylvania, and among the earliest setttlers in Richland, was born in North Wales, Great Britain, the 13th of July, 1651. He was the son of Thomas Foulke, who descended through twelve generations from Lord Penllyn, married Eleanor, daughter of Hugh Cadwallader, and had nine children, Thomas, Hugh, Cadwallader, Evan, Gwently, Grace, Jane, Catharine and Margaret. He came to America with his family, in 1698, landing at Philadelphia the 17th of July. He bought seven hundred acres in Gwynedd township, Montgomery county, where he settled the following November, with a number of other immigrants who came about the same time. His second son, Hugh, born 1685, on his marriage in 1713 removed to Richland and settled in the neighborhood of Quakertown. Numerous descendants of Edward Foulke are living in this and adjoining counties and states, among which, in the past, was the late Benjamin G. Foulke, of Quakertown. The family has always been one of consideration and influence, and several of its members have occupied responsible positions of public trust. Thomas Foulke, son of Edward, son of Hugh, died 1786 at the age of sixty-three, and his daughter Jane, the widow of Thomas, died June, 1822, at the age of ninety-three. The Foulkes are members of the Society of Friends. (See Foulke Family, vol. iii.)

Between 1710 and 1716 a number of settlers came into the township and took up land, of which we can name the following: In 1714 one hundred acres were granted to James McVeagh, or McVaugh, convenient for building a mill, at one shilling quit-rent, and one thousand to Morris Morris, "at or near the tract called Great Swamp in Bucks county," in 1715 two hundred acres to John Moore, and the same quantity to John Morris, of Shackamaxon, March, 1706, and two hundred and fifty acres to Michael Atkinson, adjoining Moore, and three hundred and fifty acres to Michael Lightcap in two tracts, one of one hundred and fifty acres, between Edward Roberts' and Thomas Nixon's land, and the other of two hundred acres on the west side of Arthur Jones's land. These tracts were not confirmed to Lightcap until 1732-33.

Morris Morris

In the spring of 1716 Edward Roberts, with his wife, Mary and daughter, and all their worldly goods, came up through the woods from Byberry on horseback, and located the property lately owned by Stephen Foulke. He was married, in 1714, to a daughter of Everard and Elizabeth Bolton, who immigrated from England, and settled at Cheltenham, in 1682, where she was born November 4, 1687. They had seven children two of the daughters marrying Foulkes. The ancestry of the Boltons is traced back to the Lord of Bolton, the lineal representative of the Saxon Earls of Murcia. The late Ex-Judge Roberts of Doylestown, was a descendant of Edward Roberts. The wife of Edward Roberts was taken sick with small-pox soon after their arrival in Richland, and he was obliged to return with her to Gwynedd, the nearest settlement where she could be properly nursed. On her recovery and their return to Richland, he erected a temporary shelter of bark against some of the large trees that covered the ground, until he was able to build a more comfortable dwelling place. In this they lived until 1728, when he built the south-east end of the dwelling lately taken down by Stephen Foulke. At that time there were several Indian wigwams on the creek, and shad were caught close to his door. Among the earliest settlers in Richland, were William Nixon, born in 1680 and died in 1747, Thomas Lancaster, who owned four hundred acres in the township, which were divided among his children at his death, in 1751, when

Edward Roberts

returning from a missionary visit to the island of Barbadoes, and Samuel Thomas, born in 1695, and died in 1755, an elder in the Richland meeting. Hugh Foulke, born in 1685, and died in 1760, purchased three hundred and thirteen and a half acres, surveyed to him on a verbal order of the Proprietary. He was in the ministry forty years. John Edwards came with his wife, Mary, and their children from Abington. Their son William became a prominent minister among Friends, dying in 1764, at the age of sixty-two. His wife was Martha Foulke, likewise an accepted minister, who was appointed an elder in the Richland meeting 1745, the first woman who held that position. After the death of her husband she married John Roberts in 1771, and died in 1781, in her sixty-fifth year. Among the large tracts taken up in the township were, one thousand acres by James Logan, three thousand in two tracts by Joseph Growden, one thousand by a man named Pike, a large tract by Joseph Gilbert, and five hundred acres by George McCall, adjoining lands of James Logan. These large tracts were sold to actual settlers, and, in a few years, the bulk of them had passed from the possession of the original owners. Although the manor was called "Richland," it was only partly in this township.

About 1730 there was an additional influx of settlers to the neighborhood of Quakertown, a few of them Germans, John Adamson, Arnold Heacock, John Phillips, William Morris, Joshua Richardson, William Jamison, Edmund Phillips, John Paul, John Edwards, Arthur Jones and others. John Klemmer was in the township as early as 1730, and in 1738-39, he was the owner of land. George Bachman bought two hundred and thirty-four acres in 1737, and Bernard Steinback took up fifty acres, in 1742. In 1737 John Bond located two hundred and fifty acres, and, about the same time, Casper Wister, of Philadelphia, purchased one tract in Richland, and another on the south bank of the Lehigh. Grace Growden was the owner of five hundred and twenty-five acres, which she received from her father's estate, and sold, 1785, but its location we do not know.

Benjamin Gilbert, son of Joseph and Rachel Gilbert, of Byberry, Philadelphia, removed to Richland about 1735, where he remained until 1749, when he went to Makefield, and back again to Byberry, in 1755. The life of Mr. Gilbert had an unfortunate termination. In 1775, at the age of sixty-four, he removed with his family to Mahoning creek, a frontier settlement then in Northampton county, where he erected saw and grist-mills and carried on an extensive and prosperous business. In 1780 a party of hostile Indians burned his buildings and carried himself and family prisoners to Canada. He died while going down the St. Lawrence, but his wife and children, after suffering many hardships, returned to Byberry in 1782 where his widow died in 1810. Mr. Gilbert was an author of some merit, and wrote and published several works on religious subjects.

The ancestor of James C. Iden, late of Buckingham, was an early settler in the "bog" of Richland. Randall Iden, the great-grandfather of James C., was born in Bristol harbor, England, on shipboard about 1684 or 1686, on the eve of the family sailing for America. The father died on the voyage, leaving a widow with nine children. On their arrival in the Delaware, or soon after, the mother and two youngest children went to live at Joseph Kirkbride's. The youngest son, Randall, married Margaret Greenfield who was brought up at Kirkbride's, but removed to Richland where he spent his life, raised a family of children, and died at a good old age. In 1816 his grandson Samuel, the father of James C., removed to Buckingham where he died. Samuel was a son of Randal (3) who married Eleanor Foulke.

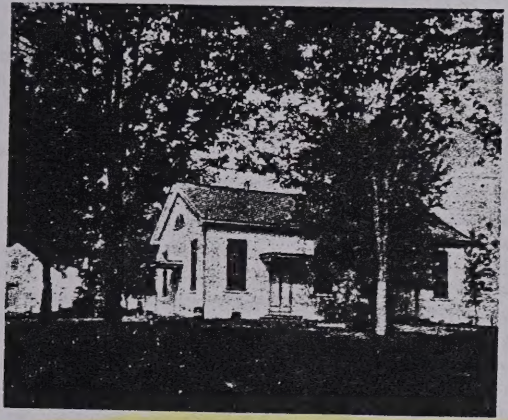
Although the township was not laid out and organized by the court until he fall of 1734, it had a quasi existence for municipal purposes several years efore. The earliest mention of it, even for this purpose, was in 1729, when the nhabitants of "Rich lands" township petitioned the court to have a road "laid ut from the upper part of said township, near a creek called Sacking, or ucking, (Saucon) to the place where the Quaker meeting-house is building, and rom thence to the end of Abraham Griffith's lane." In 1730, thirty-two of the nhabitants of "Rich lands," one-half of whom were Germans, namely: Hugh Foulke, John Lester, John Adamson, Arnall Hancocks, John Phillips, George Phillips, jr., William Morris, Edward Roberts, Ar- hur Jones, William Nixon, John Ball, John Edwards, Thomas Roberts, oshua Richards, William Jamison, Edmund Phillips, Johannes Bleiler, Michael Everhart, Joseph Everhart, Abraham Hill, Johannes Landis, Jacob Klein, John acob Klemmer, Jacob Musselman, Jacob Sutar, Peter Cutz, Jacob Drissel, Henry Walp, Samuel Yoder, George Hix, John Jacob Zeits, and Heinrich Dit- erly, petitioned for a road "from the new meeting-house to the county line ear William Thomas's, in order to go to Philadelphia by the Montgomery oad." Before this road was opened the nearest way for the inhabitants of ichland to go to Philadelphia was round by the York road, which they say is marshy, the ground not fitting for carts or loaded horses." As the "Great wamp" was an objective point in Richland, the following reference to addiional locations of lands thereabouts, and kindred matters will be of interest.

Hugh Foulke

April 9, 1720, John Leatherbe, who had begun to build a mill on a branch f the Tohickon, near the Great Swamp, by permission of some of the inhabiants, now desired a grant of land; December 22, same year, Christian Alleaugh desired to purchase one hundred and fifty acres, the inhabitants being esirous he should settle there, being a good weaver by trade. January 13, 724-5, Duke Jackson, a whip maker, requests the grant of one hundred acres, aving pitched on a spot called "Chestnut Hill." He must have settled there, s he was a petitioner for township organization, in 1734; February 6, 1718, a warrant for three hundred acres was granted to Peter Wisehart: Edward Robrts' warrant for survey was issued January 12, 1715-16, and the patent granted November 21, 1716. February 14, 1737, a patent was issued to John George Bachman for three hundred and thirty-four acres; Benjamin Seigle, carpenter, Lower Milford, purchased a tract May 26, 1760, and settled on it. He was a member of the "Committee of Safety," during the Revolution, and was living, 1793. One of his sons was the founder of the village of Seigletown, New Jersey, in the Musconetcong Valley near Finesville, where members of he family still live. It is recorded in Col. Records, Vol. XI, page 463, that on April 10, 1778, an order was drawn on the treasurer in favor of Joseph Carson, or the sum of £9,043, 10s, the balance due him for a quantity of woolens seized y the council in the "Great Swamp," in the county of Bucks, and to be applied o the clothing of the Continental troops.

The first movement toward a township organization was in September, 734, when Peter Lester, Duke Jackson, Lawrence Growden, not a resident, John Ball, George Hyat, John Phillips, Edward Roberts, John Lester and Thomas Heed, petitioned the court "to lay out a township by the name of Richland.'" The metes and bounds given make it five and a half miles from orth to south, and four and a half from east to west. The court, which conirmed the first survey of Lower Milford, about this time, ordered the lines of

Richland to be run according to that survey where the two townships touch. On the draft returned into court were marked the following real estate owners: Joseph Gilbert, James Logan, Joseph Pike, Lawrence Growden, Griffith Jones, Michael Lightfoot, Samuel Pierson, and Henry Taylor, but there were others. The land of Griffith Jones, at this time, comprised more than one-fifth of the township.



RICHLAND FRIENDS' MEETING HOUSE. QUAKERTOWN.

A meeting for worship was held at the house of Peter Lester, several years before the Gwynedd monthly granted the Richland preparative meeting, about 1721 or 1723, when a small meeting-house was erected a mile below Quakertown, on the property lately belonging to William Shaw. The increase of Friends made a larger house necessary, and, in 1729, a lot was purchased in the middle of the settlement, on which a new meeting-house was built. The Swamp Friends wanted a stone one, but the monthly meeting advised that it be built of wood, as more consistent with their means. A monthly meeting was established in 1742.[2] In 1744 Saucon Friends were granted permission to hold meetings for worship, and, Springfield 1745. Richland being the mother meeting: and in 1746, or 1747, Abraham Griffth, Samuel Thomas and Lewis Lewis, were appointed to assist the Friends of Springfield to select a place for building a meeting-house. An addition was built to the Richland meeting-house, in 1749, the sum required being raised by thirty-eight subscribers, among which we find the names of William Logan, and Israel Pemberton, Jr., both land owners but non-residents. In 1762 an addition, twenty by twenty-six feet, was added to the north end, money being borrowed to complete it; and there was a further addition in 1795, leaving the house substantially as we now see it. Among those most active in religious matters, from the first establishment of the meeting, we find the names of Foulke, Roberts, Moore, Ball, Shaw, Iden, Ritter and Dennis. The Foulke family has furnished six elders, six clerks, and two accepted ministers. In 1781 a meeting was held at the Milford school-house, once in three weeks. In 1786 the monthly meeting was transferred to Abington quarterly. In 1781, eleven of the leading members of the Richland meeting, viz: Samuel Foulke, James Chapman, Thomas Edwards, Enoch Roberts, Everard Foulke, Thomas Thomas, John Thomas, John Foulke, Thomas Foulke, John Lester and William Edwards, were disowned for subscribing the oath of allegiance to the colonies, but the yearly meeting failing to concur, most of them retained their membership. The same year, Elizabeth Potts was disowned for holding slaves. The first marriage in the monthly meeting took place September 24, 1743, between Samuel Foulke and Annie Greasly. The earliest certificate of marriage in this section, is that of William Edwards, of Milford, and Martha, daughter of Hugh Foulke, October 4, 1738, and among the witnesses are the names of Edwards, Foulke, Roberts, Griffith, Lester, Ball and others well known in this section.[3] We are told, that during the Revolution the men about Quakertown organized themselves into a company to enter the patriot service, and used to meet to drill under the large oak tree that stands near the Friends' meeting-house.

The Matts family, Richland—the original name being Metz, then changed to Matz, and afterwards to the present spelling—is descended from John Michael Metz, who was born in the city of Metz, Germany, 1750, and came to Philadelphia before 1760. He learned the trade of tanner and currier with one Allibone, and married Barbara Fayman. During the Revolution he was impressed into the American army, and was at the battle of Germantown. After the battle he was engaged in finishing leather for knapsacks, at Allentown. Of his seven children, two sons and three daughters died young. Sarah and John living to between eighty and ninety. In 1798 John Michael Metz settled in Springfield township, and in 1800 removed to Richland, four miles northeast of Quakertown, where he followed tanning to his death, in 1813, at the age of sixty-three. His sister Sarah married and removed to Northampton county. On the death of the father the son, John Matts, came into possession of the property, where he followed the same trade to his death, January 14, 1875, at the age of eighty-nine. He was a man of considerable prominence, and in 1824 was elected to the Legislature, serving four sessions. He was likewise Colonel of militia. He left ten children, seven sons and three daughters, eight of whom were married and had families. Four of the sons were lately living in Wisconsin, one daughter in Iowa, and another in Kansas. Elias H. Matts, the fourth son, lived at the old homestead. The children married into the families of Flick, Dickson, Hartzell, Uttley, Erdman, Dunkel, Anthony and Servates, of this county and elsewhere.

Jacob Strawn, or Strawhen, ancestor of the family of this name in Richland, was born in Middletown, 1719, where his father, Launcelot Strawhen,

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[2] At Richland meeting was organized the first society for maintaining friendly relations with the Red men, called "Ye Friendly Association for Regaining and Preserving Peace with Ye Indians." It was maintained until the peace of 1759, and during this long period of frontier wars peaceful relations were maintained by the two races.

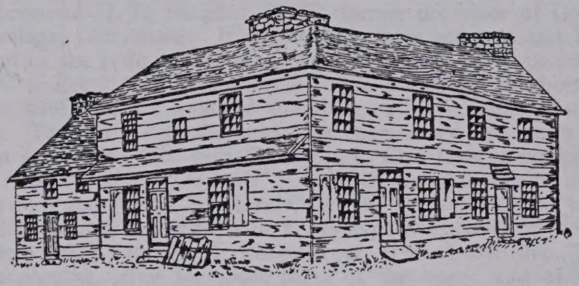
[3] Gilbert Cope, of West Chester, wrote us: "I have note of the marriage of Thomas Heed, of Solebury, widower, and Diana Hulings, of Richland, widow, 11, 20, 1730-31, at Richland meeting, and among the witnesses are the names of Abraham Griffith, Hannah Griffith, Patience Phillips, John Heed, George Phillips, John Griffith, Abraham Griffith, Jr., Duke Jackson, Peter Ball, Jr., Deborah Phillips, Katherine Ball et al. Edward Phillips, of Richland, and Elizabeth Davis, of Montgomery, were married, 2, 25, 1729, at Gwynedd meeting, and, among the witnesses were George and Patience Phillips, John and Mary Davis, John and George Phillips, David Davies, Abraham Griffith, Arnold Hancock, et al.

died 1720. His mother was Mary, second daughter of William Buckman, Sussex, England, who arrived in the Welcome, 1682. Mary Buckman's first husband was Henry Cooper, Newtown, and married Launcelot Strawhen prior to 1716, for which she was disowned by the Society of Friends. Jacob Strawn married Christina Purcell[4] (mentioned in the Richland meeting records as "Staunchy") 1741 and removed to Richland where he became useful and prominent and a large land holder. They had nine sons and seven daughters: Thomas born 1742, John 1744, Jacob 1747, William 1749, Daniel 1752, Hannah 1756, married John White; Isaiah 1758, Job 1760, Jerusha 1762, married Jeremiah Reed; Abel 1765, Enoch 1768, who intermarried with families of Heacock, Dennis, VanBuskirk, Van Horn, Roudenbush, Purcell, Moore and others. John married Keziah Dennis, and removed to Westmoreland county, and later to Kentucky. He was the father of nineteen children.[5] When William Buckman was candidate for sheriff, 1766, about sixty young new members of the Strawn family and their friends came down to the election at Newtown to vote for him and stayed with him all night. Some of the children of Jacob and Christina settled in Haycock.

Andrew Snyder was among the early settlers of Richland. He was the eldest son of a noble family of the Duchy of Deux Ponts of Rheinish Bavaria, where he was born in 1739, and, in order to obtain money to come to America, sold his title to the immunities of nobility to a younger brother. He arrived at Philadelphia, 1759, and apprenticed himself to Benjamin Chew, with whom he remained three years. At the end of this time the Chews assisted him to purchase four hundred acres in Richland, and, marrying Margaret Jacoby, in 1765, settled down to a farmer's life. He entered the army at the breaking out of the Revolution, and was present at Trenton, Germantown, and other battles, and, at the end of five years' service was paid in worthless Continental currency. He was appointed collector for Richland and probably other townships, about the close of the war, and was rendered penniless by going security for others, but his old friends, the Chews, came to his aid again. Mr. Snyder died October 26, 1815, at the age of seventy-six. He had a family of eleven children, five sons and six daughters, but Amos H. Snyder, the son of John, and his family, of Richland, are the only descendants of the name who reside near the old homestead. His son Frederick settled in Hilltown, Andrew in Philadelphia and George in Ohio.

Richland is in the northwestern part of the county, thirty-five miles from Philadelphia, and bounded by Springfield, Haycock, Rockhill and Milford, with an area of thirteen thousand nine hundred and eighty-six acres. The surface is generally level and the soil fertile. In the northwest corner is a rocky eminence, bare of vegetation, covering some five acres. The rocks are thrown together pell-mell, and, when struck by iron, give a ringing sound. Here some of the headwaters of the Tohickon rise, and a rocky ledge follows either bank some distance. With these exceptions there is but little broken land in the township, and it is well-watered by the Tohickon and branches of the Perkiomen. By clearing up the land, and cultivating it, a large scope of country, that was considered a swamp at its first settlement, has been changed into good farm land, among the best in the upper end of the county. By the census of 1784 the township contained a population of 860, and 147 dwellings; in 1810, 1,317; 1820, 1,385; 1830, 1,719, and 344 taxables; 1840, 1,781; 1850, 1,729; 1860, 2,058 white and 16 colored, and in 1870, 2,104 white and 7 colored, of which 93 were of foreign birth; 1880, 1,994; 1890, 2,088; 1900, 1,826. The township book of Richland shows that in 1765 the overseers received £14. 9s. 3d. poor-tax. That year the mayor of Philadelphia sent home a female pauper to be supported by the township. Lewis Lewis, one of the overseers, kept her six months for £5, with an extra five shillings a week for four weeks when she "was sick and troublesome more than common." In 1772 the township sent Susannah Boys to Ireland, and paid her passage and sundry expenses, amounting to £16. 6s. 3. In 1776 two shillings were spent by the township for a "bottle of licker" for John Morrison, who sat up with a sick man. In 1801 the poor-tax levied amounted to £37. 5s. 10d.

The villages of Richland, are Quakertown and Richland Centre, now united under one municipal government, in the western section of the township, Richlandtown, two miles and a half to the northeast, and Bunker Hill in the southern part. The site of Quakertown is a basin, with a diameter of from two to three miles, with a rim of higher ground running around it, and drained by the tributaries of the Tohickon to the Delaware on the southeast, and by Swamp creek on the southwest emptying into the Perkiomen, and thence into the Schuylkill. On the northwest side of the town is a little rivulet called Licking run, emptying into the Tohickon, which is said to have got its name from a salt lick on its bank. Half a century ago a company was formed and some stock subscribed to work the lick. The first settlers at this point located on the elevated ground around the basin, then a swampy meadow where their cattle were turned to pasture; and, within the memory of those living, the land around the town was still a swamp, and covered with a heavy growth of timber down to the railroad station. The road between these points became almost impassable in the spring of the year. A hamlet first began to form at the intersection of what are known as the Milford Square and Newtown and Hellertown and Philadelphia roads, all opened at an early day. We have no date when this collection of early dwellings first developed into a village. It was probably called Quakertown from the first, possibly as a slur upon the Friends who settled it; and very likely was first called "the Quaker's town." In 1770 Walter McCoole kept tavern at the cross-roads but a post-office was not established until 1803, with William Green, postmaster. McCoole built one of the first mills in the township, the same lately owned by Wolf, but we do not know the present owner. The Friends opened a school of a higher grade at Quakertown, the only one in the upper end of the county, shortly after the monthly meeting was established, which became popular with the



LANCASTER HOUSE, QUAKERTOWN, 1747-1891.

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[4] This name is spelled Pursell, Purcell and Purcel.
Pearsall?

[5] Warren S. Ely.

REFORMED CHURCH, QUAKERTOWN.

Germans, who sent their children to it from Berks and Northampton. In 1795 a public library was established, with Abraham Stout, Everard Foulke, Joseph Lester, Isaac Lancaster and Samuel Sellers, directors, and thirty-two members, of whom Stogdale Stokes, of Stroudsburg, was the last survivor. Among the names we find six Foulkes, four Robertses, three Greens and three Lesters, these three families furnishing one-half the members, no better evidence being required to prove who were the early patrons of reading about Quakertown. This is the third oldest library in the county, and is still kept up, with a collection of 1,400 volumes. The charter provides it shall be kept within a mile of the cross roads. Quakertown was incorporated 1855 with forty-five freeholders, and at the election in March, Edward Foulk was elected chief burgess with a full compliment of borough officers. It has largely increased in population and wealth since the opening of the North Penn railroad, 1856. At that time it had sixty-two dwellings, and one hundred and fifty additional were added prior to 1876, two hundred and twelve in all. In 1870, the population was 863; 1888, 769, and 2,169, 1890; 1900, 3,014. In 1893 the borough was divided into three wards, the first two embracing original Quakertown, the third village is Richland Centre, that part of the borough east of the railroad. The present population is about 3,000, the first and second wards 1,800, the third 1,200.

In the past twenty-five years Quakertown has undergone great change and development. It has ten churches, representing the Friends, Lutheran,[6] Reformed, Methodist, and Roman Catholic, and five hotels. In industrial and mechanical pursuits, it has kept pace with the most prosperous sections of the county; among the plants are Roberts, Winner & Co.'s stove works, the Eagle silk mill, giving employment to about one hundred hands each; several cigar manufactories, large and small, employing five hundred hands, the industry prospering during the late depression; shoe manufacturing, etc. A national bank was chartered 1876, with a paid up capital of $100,000; it has a surplus of $175,000, and $450,000 deposits. Among the secret societies, the Masons, Odd Fellows, American Mechanics, Red Men, Knights of the Golden Eagle, and the Brotherhood of the Union have flourishing lodges. In addition to the industries named, are a foundry, ax handle, spoke and felloe factory, tannery and hay press.

Quakertown has been fortunate in her schools. Besides the Friends School, established at an early day, Richard Moore and Thomas Lester opened a boarding school, 1818, that was a success while continued. In 1858 the Reverend A. R. Horne, D. D., opened a Normal and classical school, his assistant being the Reverend H. L. Bougher, D. D., former professor of Green at Pennsylvania College, Gettysburg. It began with three scholars and had forty before the end of the term. During the five years the school continued it had four hundred students from half a dozen states, and from one-third of the counties of this state, and one hundred and fourteen of the number were fitted for teachers. The former pupils hold a reunion every five years on August 19.[7] When Mr. Horne left, 1863, Reverend L. Cort became principal, but it was changed into a "Soldiers' Orphans" School, 1865, and continued until 1869, under Joseph Fell and Alfred H. Marple. At the present time the borough has three public school buildings, with an average attendance of seven hundred, the principal being Prof. S. M. Rosenberger, Milford township. The post-office is a distributing office for most parts of the upper end of the county by rail and stage. The village has a water plant, the Tohickon creek furnishing the abundant supply; the streets and houses are lighted with electricity, and a trolley line connects it with Richlandtown.[8]

Richland Centre, a mile east of what was old Quakertown, and with

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[6] The Lutheran church, St. Johns, erected 1860, was the second house of worship in Quakertown. It was remodeled and enlarged, 1899, and occupied the following spring. It is finished with all modern comforts and conveniences; has a seating capacity of 300 in auditorium and 150 in gallery; in basement are Sunday-school room and other apartments, heated with steam, lighted with electricity, and has a pipe organ. The church has had five pastors: The Revs. Berkemyer, George W. Lazarus, J. F. Ohl, Geo. G. Gardner, and B. F. Fretz.

[7] In the *National Educator*, 1874, Mr. Horne related the following reminiscence of the school: "When the rebellion broke out, 1861, we had charge of the Bucks county Normal and Classical school, Quakertown. A spirit of patriotism was aroused among the students, and they organized a company of 'minute men,' who went through daily drills. The captain of the company was a tall, stalwart student, standing almost head and shoulders above the rest, the drummer boy was a 'wee bit' of a fellow. On Sunday week we met both of these men in their ministerial capacity. The captain, Prof. J. S. Stahr, of Franklin and Marshall college, and the drummer boy, the Rev. C. J. Cooper, of South Bethlehem, also pastor of the Lower Saucon church, Northampton county."

[8] The late Dr. Isaac S. Moyer, one of the most prominent residents of Quakertown, and an accomplished botanist, prepared the catalogue of plants for the first edition of this work. He was born at Harleysville, Montgomery county, 1838, and died, 1898. His wife was a sister of B. Frank Fackenthall, Easton, Pennsylvania.

which it was connected by a broad street, has been consolidated with it into one municipality. Here the station of the North Pennsylvania railroad was established when opened, the road being the dividing line between the two villages until they were united 1874. The post-office was established 1867; and all the buildings but ten have been built since 1856. The town is mainly built on the farms of Joel B. Roberts and John Strawn, and has a fair share of the industries credited to Quakertown.

Richlandtown, two and a half miles northeast of Quakertown, is a village of seventy-five houses. Among the earliest settlers were John Smith, a soldier of the Revolution; John Berger, Philip Grower and Daniel Walp. Walp built the first dwelling, a frame, 1804, but the oldest house, now standing, was built by Abraham Oberholtzer, about seventy-five years ago and, in recent years, was owned by William Reed. The place was first called "Three Lanes End," and then, in succession "Ducktown," "Frogtown," "Flatland," and the name it bears. It has the usual village industries, including the manufacture of shoes and cigars, stores, etc. There is but one church, St. John's Evangelical, Lutheran and Reformed, organized 1806-7. The lot was the gift of John Smith, the building erected 1808, and rebuilt 1860. A school-house was there prior to the church, and a grave-yard half a mile northeast. Here several of the earliest setttlers were buried, but their graves have been plowed over and can no longer be distinguished. The first Lutheran pastor was the Reverend George Keller, then Frederick Waage, William B. Kemmer, thirty-eight years, dying 1860, E. T. M. Sell, L. Groh, P. B. Kistler, Joseph Hillpot, and the Reverend D. H. Reiter, installed 1880, and still the rector. He has also officiated at East Quakertown, since the church's organization, 1890, and at Trumbauersville. The first Reformed pastor was the Reverend Samuel Stahr, who served until his death, 1826, then Mr. Berke, Samuel Hess, forty years, who resigned on account of old age, and the Rev. Henry Hess, who succeeded him, 1868. The post-office at Richlandtown was established 1839, and Christian A. Snyder appointed postmaster. Bunker Hill is situated on the New Bethlehem road, on the line between Richland and Rockhill, and contains a store and about a dozen dwellings. A tavern was licensed there many years but it has been closed a long time. Within a few years a small hamlet called California has sprung up on the railroad, two miles above Quakertown, which contains a tavern, store, mill, and a few dwellings.

Along the border of the Quakertown basin, near California, there were a few years ago two old log houses, inhabited by the Green family at a very early day. A mile east of Richlandtown, on the road to Doylestown and near the cross-roads at Loux's smith-shop, Haycock, is an old graveyard, where was once a log Methodist church, but taken down half a century ago. On a ruined gravestone can be read the initials, "J. M.," the latter letter being supposed to stand for Mofley, an inhabitant of the neighborhood.

This section of the county has been noted for its healthfulness and the longevity of many of its citizens. A few years ago the Provident Life and Trust company, Philadelphia, instituted an inquiry into the age to which people lived in various parts of the county. An examination of Richland meeting records proved that a larger number of its members died at a greater age than of any other meeting. The oldest inhabitant of that section, 1875, was John Heller, near Quakertown, who was one hundred the 25th of January, but we do not know when he died. He was born in Rockhill, 1775, and lived sixty years in Milford township. He met with many mishaps, among others falling a distance of thirty-one feet from the wall of a mill, at the age of seventy-one, which lamed him for life. He was industrious, and in his old age enjoyed good health. There were several lots of land in Richland containing in all four hundred and thirteen acres, and twenty perches, included in the tract known as "Lottery lands;" originally surveyed by John Watson, and re-surveyed, 1773, by Samuel Foulke. A century and a half ago Robert Penrose was the most extensive farmer in Richland.

We have met with no record of roads earlier than 1729, when the inhabitants petitioned to have a road laid out "from the upper part of the said township, near a creek called Sacking, or Sucking, to the place where the Quaker meeting-house is building, and from thence to the end of Aaron Griffith's lane." It is impossible to say what road this was, but it was one leading from the upper end of the township to Quakertown. The following year the inhabitants petitioned for a road from Quakertown to the county line, at Perkasie, an early outlet to Philadelphia. The same year Hilltown and Richland asked for a road from the mouth of Pleasant spring, via the most northerly corner of Bernard Young's land, to the county line, near Horsham. The starting may have been near the spring in Pleasant Valley, Springfield. In 1734 a road was laid out from the Great Swamp to the North Wales road leading to Edward Farmer's mill. The Bethlehem road, early laid out through Richland, gave the inhabitants a convenient way to the valley of the Lehigh in one direction, and, in the other, opened a new route toward Philadelphia, and the lower end of the county. In 1780 the name of John Fries, the hero of "Milford rebellion," was signed to a petition for a road in Richland.

One of the oldest houses in Richland, possibly in the upper end of the county, is the Fluck log house at the junction of the Swamp road and that to Bunker Hill, two miles east of Quakertown. It is occupied by Charles Moll, grandson of Samuel Fluck, born 1804, had eleven children of which six are living. The house was built at two periods; in the older part the logs are not squared, but left in the rough and chinked. A date, cut in the chinmey piece of the more recent structure, is very distinct, 1789, and the other part may be a couple of generations older. Tobias Kile, now in his ninety-fourth year, who has lived near by all his life, and in possession of all his faculties, says he has no knowledge when it was built; that it was an old house in his earliest boyhood. The Kile family is numerous and of great longevity. There were eleven children, four of which are still living at an advanced age, Tobias, Abraham, Sarah Hartranft and Nancy Coar, with one set of triplets, Isaac, Jacob and Abraham, the former dying recently, close on to ninety. The father's name was Abraham Keil, and the mother Catharine M. Souder. The grandfather was Hartman Keil and the grandmother a Souder also. All lived to nearly one hundred years. The Keil farm is now owned by Nicholas Kile, a grandson of Tobias. A very old log house on this farm is still occupied.

In Richland the Teutonic race has practically overwhelmed the descendants of the English and Welsh Friends, the first to invade the wilderness, and have made it a German township. In Quakertown proper the old Quaker families have more nearly held their own, but everywhere else the German is the ruling element of the population. We have been able to get but little information of the German families which first settled in Richland. Many of them have numerous descendants living in the township, who are represented in the Musselmans, Walps, Ditterlys, Ahlums, Biehns, Singmasters, Diehls, Freeds, and others well-known.

JTL
1/94

Thomas, from Battle's Hist of Bucks Co Pa.

Photod William [316, 586, 5?90-95] 697
photocopied
Wm S. 690
Thomas Fam 592, ~~769~~ ?

Photod Thomas from WWH Davis
p. 492 f 4

Q Long Is

2000 sq. mi or ~~12,8~~ ?

N. Hempstead on N (Sound) Shore. Here is

1642 Throgs' ~~Point~~ Neck (early settler Jn Throckmorten of Westchester) near Hell Gate? strait - many wrecks in whirlpool

Kings Co - Flushing, Cow Neck (now Manhasset)

Eng set in Newtown, Flush, Jamaica + Hempstead became Dutch subjects

1640 Eng from Lynn (ENG.?) came to W. Side of Cow Neck Secy

Note Van Twenhoven + 28 men came to see about This Eng intrusio

Long Is Indians

1 tribe Delawares (Lenni-Lennape). Hunt, fish, farm. Eat polecats, turtles, venison. Tipi. Football. A flap to cover nakedness. "Diabolical" worship. Grease hair. Pain

Wealth increased - rich Phila merchants - torn between meet house & counting house. 2 did not use their power to compell conformity [as did Pur.).

mystics

QUAKERS & other dissidents:

04 banned from hold pub off in NC.

07 Presby Makemie acquit in NY - marks end of prosecution of Prot dissidents in NY.

09 1st meet hs in Boston. Est 1st in colonies mental ill treatment center - in Phila

2. b. elimenating all use of org rel, liturgy & clergy al

2. con't w pers. exp of inner light - lengthy silence open to all who felt moved to speak or pray all 2 lay preachers. Influ in Phil in humane schools, hosp, non-mil; plain dress, speech. Strong opp. to slavery prisons + mental instit.

32 est almshouse in Phila - pub supported

43 - John Woolman, N.J. itinerant - sermons anti - sl & plead for racial equality

MUSIC

1713 - org. in Anglic [Pur. banned instrumental music]

1720 - Ger Dunkers - Ephrata Cloister - Phila - hymn books - sang harmony; other col. rel. groups

37 - J Wesley in Ga court for allowing unauthorized hymns in Anglic service

D. Brainerd quicked at Yale revival 1741 (to Ind Ministry in Dela V). d. 1747

A COLLECTION OF MEMORIALS RE. DIVERS DECEASED MINIS & others of the People called Quakers in PA, N.J. etc. 1787

PR
B 929.174
C 68

QUAKER TESTIMONIES

viceableneſs: You are, becauſe of our nearneſs, familiar, yet honourable in my thoughts and eſteem. The truth as it is in Jeſus, proſper and increaſe daily in your minds, and reſt bountifully on your habitations. My heart is affected with the remembrance of you, and eſpecially of the virtue and operation of that living principle which traverſeth the deeps, and though it bounds the ſeas, yet cannot be bound thereby, but continues its being and intireneſs through and over all diſtances, and makes us of many, one people to himſelf. The God of Iſrael and the excellency of Jacob is with us, and the preſent days are as the former, days of glad tidings, days of humility, days of holy fear, obedience and refreſhment, increaſe and growth to the faithful. We and you are under reſpective exerciſes, the way of your trial may be in a more ſevere manner at preſent. The Lord in his wonted tenderneſs bear you up, and grant you a rejoicing in ſimplicity and godly ſincerity before him. That is no new thing to you, to ſuffer joyfully in your perſons and goods; the Lord gave us ſtrength, courage, ſatisfaction and honours thereby. Whilſt he is in our eyes, and his holy fear in our hearts, whether in bonds or free, in that or this part of the world, our preſervation we ſhall witneſs.—Our meetings are very full: I gueſs we had no leſs number than eight hundred laſt firſt day; we are glad to ſee the faces of ſerviceable friends

here, who come in God's freedom, who are perſons of a good underſtanding and converſation, and will diſcharge their ſtations religiouſly; ſuch will be a bleſſing to the province. The favourable revolution of Providence hath founded the government ſo here, that a man is at liberty to ſerve his Maker without contempt, diſcouragement, or reſtraint. Truth indeed makes men honourable, not only here, but in moſt places at laſt; but here truth receives a good entertainment at firſt. Our governor is embarking for England; our well wiſhes go with and attend him. He hopes to have an opportunity by teſtimony or writing, to expreſs his love and remembrance to the ſeveral churches of Britain. Our friends from the neighbourhood are generally well, and tolerably ſettled. In love I lived with you, in love I took my leave of you, and in love I bid you a chriſtain and brotherly farewel.

Your friend and brother

THOMAS LLOYD.

A Teſtimony from the Falls *Monthly-Meeting in* Bucks *county,* Pennſylvania, *concerning* THOMAS JANNEY.

HE ſettled with us at his firſt coming into theſe parts, labouring amongſt us in word and doctrine divers years. We

loved and highly eſteemed him for his works ſake, being an able miniſter of the goſpel, ſound in doctrine, endowed with wiſdom and a ready utterance; and favour'd with openings into the myſteries of the things of God's kingdom. He was not forward to offer his gift, having a true regard to the giver, who ſaid formerly, "Caſt the net on the right ſide of the ſhip:" Therefore his "Bow abode in ſtrength." And tho' the Lord had furniſhed him with ſuch excellent qualifications, he had ſo learned ſelf-denial as not to glory therein; but was ready to prefer his friends before himſelf, and give them the right hand of fellowſhip; being careful to keep the teſtimony of truth clear on all accounts, ſaying, "Thoſe that appear in public, are doubly bound ſo to do." He was of a cheerful and peaceable temper, and innocent and blameleſs in life. As the Lord had beſtowed on him a gift of the miniſtry, beyond many of his fellows, ſo he was careful to improve it to his honour and the comfort of his people, labouring therein, not only here in Pennſylvania and New-Jerſey, but he alſo ſeveral times viſited the churches in New-England, Rhode-Iſland, Long-Iſland and Maryland, and laſtly he went on that ſervice to Old-England, where he finiſhed his courſe. And tho' our loſs of him is great, we are ſatiſfied he hath his portion, among *thoſe that turn many to righteouſneſs, and ſhine as the ſtars forever and ever.*

There

There are other accounts concerning Thomas Janney, from which it appears, that he was born in Cheſhire, and received the truth about the year 1654, and the twenty-firſt year of his age. In 1683 he came with his family into Pennſylvania: And in 1695 he went in company with Griffith Owen, to viſit his brethren in England; where, in the courſe of his travels, he was taken ill at Hitchin; and two of his relations from Cheſhire, going thither to viſit him, he ſaid to one of them, "It is ſome exerciſe to think of being taken away ſo far from my home and family, and alſo from my friends and relations in Cheſhire. My care hath been for my ſons, that they may be kept in the fear of God: I have been a good example to them. I have a care upon me, that they may be kept humble while they are young, that they may bend their necks under the yoke of Chriſt. If I am taken away, I am very clear in my ſpirit, I have anſwered the requirings of God. I have been faithful in my day, and I have nothing that troubles my ſpirit; my ſpirit is very clear." He alſo expreſſed his concern for his brethren of the miniſtry, eſpecially the young, that they might obſerve the leadings of God's ſpirit in their miniſtry, and not lean upon their own natural parts. After this, he re-

covered

covered ſo as to be able to get down into Cheſhire; but after ſome time his diſorder returning, he ſaid to his ſiſter, "If it be "the will of God, that I be taken away "now, I am well content." He departed in much quietneſs of mind, the 12*th* of the twelfth month 1696, and was buried the 15*th* of the ſame month, in friends burying place in Cheſhire. Aged ſixty-three years. A public miniſter 41 years.

Hugh Roberts's *Teſtimony concerning his brother* ROBERT OWEN.

HE was one that feared the Lord from his youth, being convinced of the truth, when about ſeventeen years of age; he loved the company of ſuch of his acquaintance as were moſt ſubſtantial in religion, and was alſo beloved by them and all ſort of people that knew him, being greatly helpful to his brethren, and made a cauſe of gladneſs to thoſe that were his fathers in the truth. The Lord not only opened his heart like Lydia's formerly, but he likewiſe opened his mouth to publiſh his name and truth amongſt many, travelling ſeveral times through his native country Wales, where he was of good ſervice. In 1690, he came into Pennſylvania, where he lived about ſeven years, viſiting this and the adjacent provinces, and was alſo very uſeful in the meeting where he reſided, both in doctrine and diſcipline; he was indeed a ſtrong pillar in the church: I never ſaw him take part with a wrong thing: Oh the want of him which I feel! his place is yet empty, I pray God, if it be his will, to fill it up. Oh my brother, my dear companion! how can they that knew thy faithfulneſs to truth, do leſs than leave a memorial to ſucceeding generations? for thy name is worthy to be recorded in Iſrael. He was a man of peace and hated all appearance of contention, and indeed he was a ſkilful peacemaker, being endued with wiſdom and authority, yet full of mercy and compaſſion unto every appearance of good. His removal is a great loſs unto us who are left. Well my dear brother, in the remembrance of thee, and the many good and precious opportunities we have had together, my ſoul is bowed and ready to ſay, I ſhall never have the like companion, ſo fitted and knit together in every reſpect; the more I conſider my loſs of thee, the greater it appears; therefore conclude this my teſtimony, and return to my own work and ſervice, that I may be prepared to follow after thee.

HUGH ROBERTS.

He died the 8*th* of the fifth month, 1697, and was interr'd the 10*th* of the ſame, in friends burying ground at Merion in Pennſylvania.

reſigned frame, in the ninth month 1731, aged about thirty-eight, and a miniſter about 7 years, and was interr'd in Kennet burying-ground.

A Teſtimony from Duck-Creek *Monthly-Meeting in* Kent *county on* Delaware, *concerning* JOSEPH BOOTH.

Puritans.

HE was born at or near Scituate in New-England, and educated in the religion of the independants; leaving his native country when a young man, he came and ſettled early on Muſpillion in Suſſex county upon Delaware, where he filled the ſtation of a magiſtrate many years, and was alſo choſen a member of the houſe of aſſembly, diſcharging the ſeveral truſts repoſed in him, with reputation.

In the year 1699, he was convinced by the miniſtry of Thomas Story, who left this teſtimony reſpecting him, "That he was the moſt ſober and knowing perſon in thoſe parts." As he gave up faithfully to the manifeſtation of truth, it ſo operated upon him, as to bring the creaturely part into ſubjection, tho' much in the way of the croſs, and the more ſo, by reaſon of the ſtation and character he ſupported in the world; but thro' continued obedience, he witneſſed love ſo to prevail in his heart, as to conſtrain him, livingly to declare to others

what the Lord had done for him. Being rightly called and anointed for the work, his appearances were ſolemn and awful, miniſtring in the power of truth. He was a nurſing father in the church, conſtant in attending religious meetings, and exemplary in humbly waiting therein; having likewiſe been inſtrumental in ſettling the meeting at Murtherkiln where he belonged, as alſo that at Cold-Spring; and before any meeting was held at the latter, he frequently viſited the few families of friends adjacent thereto, and was in general good eſteem amongſt men. He died about the year 1732.

A Teſtimony from Wrights-Town *Monthly-Meeting in* Bucks *county* Pennſylvania, *concerning* ANN PARSON.

SHE appeared in the miniſtry in her youthful days, and continuing faithful, ſhe travelled on that account, ſeveral times through New-England, the Jerſeys, Pennſylvania, Maryland and Virginia in America, and through England, Ireland, Scotland and Wales in Europe; her miniſtry being ſavoury and to edification. She was a good example, of an inoffenſive life, patient in affliction, and died in good unity with the church.

In her laſt illneſs, ſhe ſaid to her brother Abraham Chapman, “I have travelled a pretty deal in my time, and, according to my ability, have laboured in the love of God (in the ſervice of truth, and good-will to all men) which ſprings in my boſom now as freſh as ever; bleſſed be his name. And I deſire thee (if I go) by a few lines, to remember my kind love to friends, deſiring they may ſtand in the counſel of God; for I have often rejoiced and been glad, to ſee friends ſtand in his counſel and keep their places in the truth; and on the contrary, it has often wounded my ſpirit, to ſee thoſe that have made a profeſſion of the truth, (and ſome of them children of good parents) take undue liberty, taking pleaſure in vanity and folly, and neglecting that which would be to their everlaſting peace. It is my advice to friends, that they ſtand in the counſel of God, which will be to them as a mighty rock in a weary land, and enable them to wade through the various exerciſes and troubles which may fall to their ſhare to meet with in this troubleſome world. I have found it by experience to be a ſure help in every needful and difficult time, when exerciſes ſeemed to ſurround me on every hand like the billows of the main, then I found, to ſtand in the counſel of God, was the only place of refuge that I could retire unto, where I found ſafety, and was often

refreſhed, ſtrengthened and comforted by the influence of the love of God in me; and I would counſel and adviſe, that all friends keep cloſe to meetings, and patiently wait to feel their ſtrength renewed in God. And as it has been the deſire and labour of my ſpirit, that friends ſhould keep up their meetings in good order, and in the wiſdom of truth; ſo I recommend it as my advice and counſel to friends, to be careful to keep to meetings, and patiently wait to feel the overſhadowing power of truth, to ſtrengthen and renew their hope in God, which brings down and abaſes every thing that would exalt itſelf above the peaceable government of truth.” After having lain ſometime in great ſtillneſs, ſhe, in fervent prayer, beſought the Lord, “To carry on the work he had begun, ſo that many might flock unto his church, as doves unto the windows; and that ſin and iniquity might ceaſe, and righteouſneſs and truth cover the earth, as the waters cover the ſea;” fervently beſeeching the Lord, “To bleſs his people and her near relations, and that her companion might be favored with the viſitation of divine love, and know his laſt days to be his beſt days; and that he might find admittance into reſt and peace, when time to him in this life ſhould be no more,” with many more of the like expreſſions, at ſundry times during her illneſs.

She died the 9*th* of the tenth month 1732, in the fifty-ſeventh year of her age, having been a miniſter 33 years.

A Teſtimony from Nottingham *Monthly-Meeting in* Pennſylvania, *concerning* JOSEPH ELGAR.

HE was born (as we are informed) at Folkſtone in Kent, Old England, the 30*th* of the fourth month 1690, of believing parents; and came into America about the year 1720, living ſome time near Philadelphia, and in 1728, removed within the limits of Eaſt Nottingham particular meeting. After his coming to this country, he was called to the work of the miniſtry, wherein he was not forward, yet his appearances being lively and edifying, friends had near unity therewith. A good example in attending meetings, a faithful labourer therein, and careful in keeping to the hour appointed. He was induſtrious in outward affairs, tho' cheerfully given up to anſwer the requirings of truth; viſiting the meetings of friends in Pennſylvania, as alſo in New-Jerſey and Maryland generally. He was gifted in diſcipline, and likewiſe qualified for the ſervice of viſiting families, wherein he was engaged the laſt time he was abſent from home, within the limits of Buſh-River and Deer-Creek particular meetings; in his return from whence, he told a friend, "There was an unuſual weight "over his ſpirit, and a cloud that he could "not ſee beyond, which made him think "his days work was nearly over." The night he return'd home, he was affected with ſickneſs and much pain, which continued ſeveral days, bearing the ſame with exemplary patience. Afterwards growing weaker but remaining ſenſible, he often expreſſed, "He had done with the world, "and was willing to leave it, for he had "been faithful to what was made known to "him, ſince he gave up to the requirings "of truth."

Continuing in a ſweet compoſure of mind, he departed on the 19*th* of the eleventh month 1733-4, in the forty-fourth year of his age, a miniſter about 12 years. His remains were interr'd in friends burying-ground at Eaſt-Nottingham; on which ſolemn occaſion, our friend Mungo Bewley of Ireland, who was then on a religious viſit in America, exerciſed his gift to the comfort of many friends.

A Teſtimony from the Yearly-Meeting of friends in Virginia, *concerning* JOSEPH JORDAN.

HE was born in Nancemond county in Virginia, in the year 1695, being the third ſon of Robert Jordan, as well as one of

A Teſtimony from Buckingham *Monthly-Meeting in* Pennſylvania, *concerning* JACOB HOLCOMBE.

HE was born at or near Tiverton in Old England, being a deſcendant of friends: His father died while he was young, and his mother brought him up to uſeful learning, being naturally of a quick and cheerful diſpoſition, and his capacity large and extenſive. The prime and ſtrength of his days, was, much of it, ſpent in folly and vanity, until it pleaſed the Lord effectually to touch his heart, and favour him with a cloſe viſitation of his bleſſed truth, which wrought a willingneſs in him to take up the croſs, and ſubmit to the Lord's righteous judgments, whereby he came to witneſs a being redeemed from his former converſation, and was often zealouſly concerned to tell others, what the Lord had done for his ſoul. He was frequent and diligent in the exerciſe of his gift in the miniſtry, which was acceptable; often ſignifying he was as one born out of due time: He was zealous in maintaining the diſcipline of the church, wherein he was clear and his labour very helpful and ſerviceable; very diligent in attending meetings for worſhip and diſcipline, wherein he was exemplary by his ſteady waiting and lively labour that life might be witneſſed.

In

In his laſt illneſs, which was ſhort, he appeared cheerful, patient and reſigned; ſaying, 'There was no cloud in his way, that 'he was thankful he had known his redeemer to live, and redeem him from all 'iniquity, and that he was well aſſured he 'ſhould ſee a happy eternity.'

He died the 30*th* of the ſixth month 1748, and was buried at Buckingham. A miniſter upwards of 18 years.

A Teſtimony from Gwynedd *Monthly-Meeting in* Pennſylvania, *concerning* ALICE GRIFFITH.

ALICE GRIFFITH, late wife of Hugh Griffith, of North Wales in the county of Philadelphia in Pennſylvania, was one that feared the Lord from her youth, remarkable for her modeſty and plainneſs. When ſhe was married and ſettled, ſhe demonſtrated a religious concern for the advancement of truth and welfare of the profeſſors thereof; and being a woman of great integrity and uprightneſs of heart, became very ſerviceable in divers reſpects; zealous for maintaining good order and chriſtian diſcipline in the church.

She was well qualified for that weighty ſervice of viſiting families, having, at ſuch opportunities, to communicate of her own experience, and tell what God had done for

her

A Teſtimony from Salem *Monthly-Meeting in* New-Jerſey, *concerning* ELIZABETH WYATT.

ELIZABETH WYATT (wife of Bartholomew Wyatt) a miniſter, removed by marriage, within the limits of our monthly-meeting, in the year 1730, as appears by her certificate from Haddonfield monthly-meeting. Her teſtimony was large and edifying, ſound in word and doctrine, to the comfort of the humble minded amongſt us; yet ſhe was a ſharp threſhing inſtrument in the hand of the Lord, againſt the backſliders and unfaithful profeſſors of truth.

Her labours were not confined to this meeting, but it pleaſed the great Lord of the harveſt, to ſend her forth in his ſervice into other provinces on this continent, as Pennſylvania, Maryland, Virginia, North-Carolina, New-England, Rhode-Iſland, Long-Iſland, &c. in all which ſhe had good ſervice for truth, as appears by certificates produced to this meeting. She was exemplary in life and converſation, adorning the doctrine ſhe had to deliver; and was in good eſteem amongſt her friends and neighbours. It pleaſed God to take her off the ſtage of this world, on the 20*th* of the eleventh month 1749-50, aged forty-three years. It may be obſerved, that about three years of her time, her reſidence with her huſband and family was at Philadelphia, to the ſatisfaction of friends there, as appears by certificate from thence.

* * *

Her name before marriage was Tomlinſon, ſhe firſt appeared in public teſtimony at Eveſham-meeting in New-Jerſey, while ſhe lived at the houſe of our friends William and Elizabeth Evans, which was about four years before her marriage. Beſides what is truly ſaid of her above, it may be juſtly added, that her capacity, qualifications and improvements were ſuperior to moſt, and that ſhe poſſeſſed a cheerfulneſs of temper, joined with great diſcretion, which rendered her company very deſirable and profitable.

A Teſtimony from Gwynedd *Monthly-Meeting in* Pennſylvania, *concerning* ANN ROBERTS.

SHE was convinced of the truth in her native country, Wales, when young, which incurred her father's heavy diſpleaſure, but in time he became reconciled to her. Some years after her convincement, ſhe came over into this country, where ſhe received a gift in the miniſtry, and by a diligent improvement thereof, together with the influence of a pious life, ſhe was made

uſeful

loſs of her huſband, which ſhe likewiſe bore with becoming reſignation and compoſure of mind. In a few months afterwards, ſhe fell into a lingering diſorder; (the dropſy) and as in time of health ſhe preferred the proſperity of truth to her chief joy, ſo in her illneſs ſhe rejoiced much to hear of any young people appearing hopeful in the miniſtry. On the other hand, ſhe would, even in time of great weakneſs, lament with anxiety of mind the low ſituation of the ſeed, and ſay, Oh! what will become of us? Will this dark cloud which hangs over our aſſemblies, terminate in a boiſterous ſtorm to try the foundations of the children of men?

By the long continuance of her diſorder, ſhe was reduced to great weakneſs ſometime before her end; yet it was evident, that charity, (to wit) Love to God and his people, continued with her to the laſt.

She died on the *9th* day of the fourth month 1750, in the ſeventy-third year of her age, having been a miniſter 50 years, and was buried at Gwynedd aforeſaid; on which ſolemn occaſion we had a good meeting, the extendings of divine love being witneſſed.

A Teſtimony from Wilmington *Monthly-Meeting in the county of* New-Caſtle *on* Delaware, *concerning* LYDIA DEAN.

SHE was the daughter of Joſeph Gilpin, of Birmingham in Cheſter county Pennſylvania; was born the *11th* of the eleventh month 1698, and married to William Dean of the aforeſaid place in 1722. In the year 1728 ſhe appeared in the miniſtry, much in the croſs, which was manifeſt by her brokenneſs of heart and contrition of ſpirit under the weight thereof. And as ſhe became willing to give up all for the cauſe of truth, the Lord in his own time made her a living miniſter of the everlaſting goſpel; in the exerciſe whereof, ſhe was drawn to viſit friends in New-England, Jerſey and Maryland. Her miniſtry was plain and powerful, often ſpeaking particularly to the ſtates of meetings where her lot was caſt; her converſation ſolid, weighty and grave, becoming the goſpel of Chriſt; and very helpful to thoſe who ſtood in need. Her place of abode was at Birmingham aforeſaid, until about a year before her deceaſe, when the family removed to Wilmington; where ſhe had the exerciſe of parting with ſeveral of her children, who were taken away by death; which ſhe bore with patience and great reſignation to the will of divine providence, expreſſing a ſenſe ſhe had of her own diſſolution being nigh: And be-

A Teſtimony from Duck-Creek *Monthly-meeting in* Kent *county on* Delaware, *concerning* WILLIAM HAMMANS.

HE was born in Old-England, in the year 1683, and educated in the profeſſion of the church of England; but as he grew up, he became uneaſy with the ways and ceremonies thereof; and being a diligent ſeeker after the true way of worſhip, in a ſhort time joined with friends; ſoon after which, he left his native country, being but a young man altho' married, and coming over to Pennſylvania, ſettled in Cheſter county, and after ſome time, received a gift in the miniſtry; by keeping low and humble, and attending thereto, he became an able miniſter, having a particular gift in quoting the ſcriptures and explaining them clearly to the underſtandings of the people. About the year 1738, he removed within the limits of our monthly-meeting, where his ſervice was very conſiderable, being well qualified for the diſcipline of the church, and very exemplary in attending meetings both for worſhip and diſcipline, and an humble waiter therein. Divers within the bounds of our monthly-meeting, were convinced by his miniſtry, and others who had been convinced before, were thereby further confirmed in the truth of the goſpel.

Living in a public place, he had much of friends company, whom he was very hearty

in entertaining, and ſo continued to the end of his time; and departed this life, the 8*th* day of the fourth month 1755, in the ſeventy-ſecond year of his age. On the 11*th* of the ſaid month, was interr'd in friends burying-ground at Duck-Creek.

A Teſtimony from Richland *Monthly-Meeting in* Pennſylvania, *concerning* SUSANNA MORRIS.

AS the reviving and tranſmitting to poſterity, the memory of the righteous and faithful ſervants of God, eſpecially thoſe worthy elders who are to be highly eſteemed and loved for their work's ſake, may be conducive to the promotion of truth, the comfort and edification of the living, and to encourage the imitation of their pious examples.

We are concerned to give forth this teſtimony concerning our ancient and worthy deceaſed friend Suſanna Morris, late wife of Morris Morris, who was a member of our monthly-meeting near fifteen years of the latter part of her time: Her memory ſtill lives, and yields a precious ſavour to thoſe who are meaſurably ſharers of that divine love and life with which ſhe in an eminent degree was endowed, and was frequently made an inſtrument to communicate it to others, by a living and powerful miniſtry,

in which ſhe faithfully laboured with unwearied diligence both at home and abroad, for the ſpace of forty years and upwards, having travelled much in the ſervice of the goſpel both in America and Europe, made three voyages over the ſeas to viſit the meetings of friends in Great-Britain, and twice through Ireland and Holland; in which voyages and travels, the gracious arm of divine providence was evidently manifeſted, in preſerving and ſupporting her through divers remarkable perils and dangers, which ſhe ever reverently remembred and gratefully acknowledged.

Her life and converſation was innocent and agreeable, ſeaſoned with chriſtian gravity; was a bright example of plainneſs, temperance, and ſelf-denial; devoted to the ſervice of truth and the propagating of religion and piety amongſt mankind: In which ardent love and zeal ſhe continued, until it pleaſed her great Lord and maſter in his wiſdom to put a period to all her pious labours and travels, and to take her to himſelf, as a ſhock of corn gathered in due ſeaſon, after a ſhort illneſs of nine days continuance, within which time, on a firſt day of the week, friends at her requeſt, held an evening meeting in her room, wherein ſhe was wonderfully ſtrengthened to bear a lively teſtimony to the everlaſting truth, ſetting forth, the ground work of true religion and divine worſhip, concluding with a fervent prayer to the father of all our mercies, for the continuance of his love and favours to his children and people. After which, her weakneſs increaſing, ſhe lay in a calm and quiet frame, without much appearance of pain, until ſhe died, which was on the 28*th* day of the fourth month 1755, in the ſeventy-third year of her age.

The Teſtimony of the Quarterly-Meeting of Sandwich *in* New-England, *concerning* NICHOLAS DAVIS.

HE was born at Sandwich, the 28*th* of the eighth month 1690, but lived the greateſt part of his days in Dartmouth and Rocheſter. He came forth with a living teſtimony in the miniſtry, before he was twenty years old, in which he grew very faſt, and ſoon became an able ſkilful miniſter of the goſpel, dividing the word of truth aright; zealous againſt obſtinate offenders, but to thoſe under affliction, his words were as healing balſam, and his ſpeech as dew on the tender graſs. He ſtrove to live in peace with all men, and was generally well beloved by his acquaintance and neighbours, more eſpecially his brethren of the ſame religious denomination. He travelled much in viſiting friends in New-England, was very ſerviceable in ſtrengthening them, and alſo made inſtrumental in convincing ſome of the bleſſed truth. A diligent

She departed this life, the *6th* of the fifth month 1758, about the *3d* hour in the afternoon, and was buried in friends burying-ground in Kennet, the *8th* of the ſame month, in the ſixty-ninth year of her age.

A Teſtimony from Gwynedd *Monthly-Meeting in* Pennſylvania, *concerning* JANE JONES.

JANE JONES, wife of John Jones of Montgomery townſhip, was educated amongſt friends, and as ſhe grew in years, ſhe increaſed in divine knowledge, and became a ſerviceable member of the church. The affability and ſweetneſs of her diſpoſition, and her love to all, render'd her very near, not only to the faithful, but many others alſo. As a parent, ſhe was much more concern'd for her children's eternal welfare, than for their acquiring of wealth or preferments in this world. And as ſhe poſſeſſed affluence and plenty herſelf, the ſenſibility of her heart towards the needy, would not permit her to eat her morſel alone. She ſought for the poor, and diſtributed bountifully to their wants. As ſhe advanced to old age, ſhe became frail, and ſubject to pain and diſorders, which diſabled her from attending meetings as duly as ſhe deſired; nevertheleſs her love to truth and the proſperity of Zion brightened and increaſed, and ſhe bore her weakneſs with patience, as a diſpenſation permitted for her probation.

She departed this life, the *11th* of the fifth month 1758, and was interr'd the *14th* of the ſame month in friends burying-ground at Gwynedd, in the ſeventieth year of her age.

A Teſtimony from Haddonfield *Monthly-Meeting in* New-Jerſey, *concerning* JOSEPH TOMLINSON.

OUR well eſteemed friend Joſeph Tomlinſon deceaſed, was convinced of the truth in the early part of his life. His zeal for attending religious meetings when but young, was ſuch, that he frequently travelled many miles on foot to them, and continued remarkably diligent in attending all our religious meetings. As he grew in years, he became more and more ſerviceable amongſt friends, being ſeveral years an overſeer of Haddonfield meeting, and likewiſe an elder; careful to maintain the diſcipline. His life ſeemed to be unblameable. He was nearly united unto his friends, and their love to him was very great.

He died the *3d* of the ninth month 1758, and we believe he was prepared to receive the anſwer of " Well done, &c."

A Teſtimony

A Teſtimony from Wrights Town *Monthly-Meeting in* Bucks *county* Pennſylvania, *concerning our ancient friend and ſiſter* AGNES PENQUITE, *who departed this life, the 20th day of the eleventh month* 1758, *being upwards of one hundred years old.*

SHE brought a certificate with her from Europe, dated the 6*th* day of the ſecond month 1686. She was of an innocent pious life and converſation, a good example in attending meetings both on firſt and week-days, until a few years before her death. She was a miniſter above ſeventy years; her teſtimony, tho' generally ſhort, was moſtly to ſatisfaction and edification; and in her declining age, when nature ſeemed almoſt ſpent, ſhe appeared more divinely favoured than common, to the admiration of ſome. When ſhe could no longer attend meetings, ſhe would often, at meal times, appear in prayer, with praiſes to the Lord, to the comfort and ſatisfaction of thoſe preſent; and frequently ſignified, 'She had 'the evidence of divine peace.' Not long before her departure ſhe ſaid, 'That her 'ſweet Lord had not forſaken her, but was 'ſtill with her to comfort and refreſh her in 'her old age.' Thus ſhe was removed from time to eternity, like a ſhock of corn fully ripe.

A Teſtimony

A Teſtimony from Goſhen *Monthly-Meeting in* Cheſter *county*, Pennſylvania, *concerning* CADWALLADER JONES.

HE was born the 27*th* of the firſt month 1687, near Bala, in Merionethſhire, in the principality of Wales, and removed with his parents into Pennſylvania about the year 1697; ſoon after their arrival, he was placed with a friend until he came of age, in this time of his youth, he was naturally very wild and airy, and delighted much in vain company, until by convictions he broke off from his companions. In the year 1710 he married, and ſoon after ſettled at Uwchlan in Cheſter county, where he remained until his deceaſe. A meeting being eſtabliſhed at that place ſhortly after his removal thither, he duly attended the ſame both on the firſt and other days of the week; ſometimes remarking, 'That he knew the bene'fit of leaving the hurry of the world to 'attend meeting,' where he was a good example, both in keeping to the time appointed, and his ſolid ſitting in ſilence. He was zealous for the ſupport of our chriſtian diſcipline and active therein, as well as in overſeeing the flock and other ſervices in the church.

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He ſerved in the ſtation of an elder about 28 years, diligently attending thoſe meetings even until old age and under bodily weakneſſes. In his ſickneſs, he often expreſs'd

preſs'd much concern and ſorrow for ſome of the profeſſors of truth, ſaying, ‘They are on the decline, what will become of them?’ And further ſaid, ‘This thing had often been a burden to him, and he thought he had diſcharged his part, and it would now ſoon become the burden of others;’ expreſſing a concern for the right management of the diſcipline, and remarking the remiſſneſs of ſome herein. He frequently expreſſed his reſignation to the will of God; and on the 21*ſt* of the eleventh month 1758, quietly departed this life, and was buried the 23*d* in friends burying-ground at Uwchlan aforeſaid.

A Teſtimony from Woodbridge *Monthly-Meeting in* New-Jerſey, *concerning* SARAH SHOTWELL.

Home of Coddingtons

SARAH SHOTWELL departed this life, in the eighth month 1759, in the forty-fourth year of her age. She was educated amongſt friends on Long-Iſland, and was early engaged in a public teſtimony. In the twenty-ſeventh year of her age, ſhe was married to Joſeph Shotwell of Rahway; was a woman much beloved, of a ſweet, free and hoſpitable ſpirit, guarded in her expreſſions, careful to give no juſt occaſion of offence, a prudent loving wife, a tender exemplary parent, an affectionate and kind

neighbour; often ſympathizing with thoſe in affliction, eſpecially ſuch as were religious and virtuous; the rich and poor of thoſe were equally near to her, and nearer than natural kindred where truth had not united in ſpirit: She gladly received ſtrangers; and her carriage and behaviour to young miniſters and burden-bearers, manifeſted her concern for and ſympathy with them, often dropping ſeaſonable hints for their encouragement. Although ſhe did not travel much abroad, yet ſhe was diligent in attending meetings at and about home, being endued with a ſound and living miniſtry, clear and diſtinct in her teſtimony, whereby many were alarmed, ſome convinced, ſtrengthened and confirmed in the faith through a bleſſing on her labours. She was much engaged in ſilent humble waiting on the Lord, who was pleaſed to own her, and often raiſe in her memorials and ſongs of thankſgiving to the God of all mercies, who never forſook his people in the deep, nor left them to periſh in the wilderneſs, but was faithful and true, and failed not to bring to the promiſed land. The goſpel truths ſhe was enabled to open, were ſo affecting to many, that ſome who were prejudiced againſt women's preaching, have been heard to ſay, ‘If ſuch a thing could be, ſhe was a true goſpel miniſter.’

She was a pattern of humility, not ſeeking applauſe, nor forward in her public appearances, and tho' ſometimes large, was

generally careful not to ſtand long; fervent and living in prayer, wherein, we believe, ſhe had acceſs to the father. She frequently exhorted all to come up in faithfulneſs, ſignifying, ‘ That God would have a people ‘ that would ſerve him in uprightneſs and ‘ integrity of heart.’

Having had a ſight ſometime before her laſt ſickneſs, that her time here was nearly accompliſhed, ſhe departed this life, after about four days illneſs, in a reſigned frame of mind.

A Teſtimony from Hopewell *Monthly-Meeting in* Virginia, *concerning* ISAAC HOLLINGSWORTH.

IN his youthful days he was deeply affected with the viſitation of the love of God, and by adhering and carefully waiting in his counſel, he was preſerved from the deluding vanities of the world, which are too apt to draw and divert the minds of young people, from an awful regard to him who created them. He received a gift in the miniſtry when about twenty-one years of age, and was, we believe, a faithful labourer in his maſter's work, being much concern'd for the promotion of truth and the eternal well-being of mankind: Of a ſober and grave deportment, diligent in attending religious meetings, and exemplary in humble waiting therein. He viſited the churches in divers parts of the neighbouring colonies; and we find by accounts from thence, that his ſervices and labours of love were well accepted among them. In the year 1757 he removed with his family within the limits of Fairfax monthly-meeting, ſo that we cannot give a very particular account of him, towards the latter part of his time, which we refer to that meeting.

A Supplement to the foregoing Teſtimony, from Fairfax *Monthly-Meeting in* Virginia.

THE foregoing teſtimony concerning our worthy friend Iſaac Hollingſworth, was read in this meeting, to which we are free to add, that the few years he reſided among us, he was a diligent attender of our religious meetings, and alſo a promoter of opportunities for retirement in families. He greatly deſired, ‘ That truth might proſper in the hearts of the youth,’ being frequently concern'd in meetings, to ſpeak to and encourage them, ‘ To come up in their ‘ duty,’ and alſo to warn the diſobedient, ‘ To forſake the evil of their ways;’ A degree of the holy anointing accompanying his miniſtry, it tended to the encouragement and edification of the ſincere in heart.

His laſt illneſs was a nervous diſorder, which continued on him nineteen days; within which time he attended our meeting on a firſt day, and bore a living teſtimony much

Her laſt illneſs confined her about three months, being often in great bodily pain; but favoured with much calmneſs of mind and ſweetneſs of ſpirit, which render'd her confinement more eaſy to herſelf and thoſe with her, which affords matter of encouragement to ſurvivors, to preſs after the mark of the high calling in Chriſt Jeſus. She departed this life, the 30*th* of the third month 1762, as one falling aſleep, full of days; like unto a ſhock of corn fully ripe. Her body was interr'd on the 1*ſt* of the fourth month following, in friends burying-ground at Haddonfield, being accompanied by many friends and others, where a ſolid meeting was held; aged about eighty-two years.

A Teſtimony from Woodbridge *Monthly-Meeting in* New-Jerſey, *concerning* ANNA WEBSTER.

ANNA WEBSTER, an elder, wife of John Webſter of Plainfield, departed this life, the 20*th* day of the fifth month 1762, in the thirty-ſixth year of her age. She was favoured when young, to have her mind turned to him who is able to preſerve all that put their truſt in him; and by her obedience to the manifeſtations of divine light, ſhe was enabled to conduct herſelf in a ſteady and upright manner; and in the time of her laſt ſickneſs, gave much uſeful

and inſtructive advice, to her huſband, children and friends. She divers times entreated her huſband, 'To give up to the Lord's diſpoſings, and not to be over troubled about her,' expreſſing, 'Her dependance on the Lord and reſignation to his will,' with deſires, 'That the Lord would be with and comfort him, and that he might ſeek for heavenly wiſdom, and thereby be directed how to walk before the Lord, and bring up their children in his fear, that they may have a portion in heaven;' charging her children, 'To conſider the poor and adminiſter to their neceſſities.'

At a time, ſpeaking to her eldeſt ſon, ſhe ſaid, 'My dear child, let it never be ſaid of thee, "The foxes have holes, and the birds of the air have neſts, but the ſon of man hath not whereon to lay his head." She earneſtly importuned friends, 'To keep, not only themſelves, but their offspring, to week-day meetings, and teach them to wait on the Lord, that he might mercifully bleſs them.' Alſo recommended, 'Unity amongſt friends,' expreſſing, 'Her ſorrow in the breach thereof,' and urged cloſely, 'The neceſſity of living in love;' entreating friends, 'To notice her huſband and children in their diſtreſs, and watch over and adviſe her children, not ſparing to tell them their faults.'

She adviſed her children, 'In all their undertakings to ſeek the Lord for counſel, eſpecially in that of chooſing companions,' and ſuitable advice, to her huſband, children and friends. She divers times encouraged her huſband, 'to give up to the Lord's 'diſpoſings, and not to be over troubled 'about her,' expreſſing, 'Her dependance 'on the Lord, and reſignation to his will,' with deſires, 'That the Lord would be with 'and comfort him, and that he might ſeek 'for heavenly wiſdom, and thereby be di'rected how to walk before the Lord, and 'bring up their children in his fear, that 'they may have a portion in heaven;' charging her children, 'To conſider the poor and 'adminiſter to their neceſſities.'

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She had likewiſe [illegible] about three months, [illegible] great [illegible] pains [illegible] much calmneſs [illegible] and ſweetneſs of ſpirit, which rendered her countenance more truly [illegible] and [illegible] which affords matter of encouragement to ſurvivors, to preſs after the mark of the high calling in Chriſt Jeſus. She departed this life, the [illegible] of the third month 17[illegible], as one falling aſleep, full of days, like unto a ſhock of corn fully ripe. Her body was interred on the [illegible] of the fourth month [illegible] burying-ground at [illegible], being accompanied by many friends and others, where a ſolid meeting was held; aged about eighty-two years.

A Teſtimony from [redacted] *Monthly-Meeting in* [illegible]*, concerning* [redacted]

ANNA WEBB[illegible], the wife of John Webb[illegible] of [illegible], departed this life, the [illegible] day of the fifth month 17[illegible], in the thirty-fifth year of her age.

She was favoured when young, to have her mind turned to him who is able to preſerve [illegible] in [illegible], by her obedience to the manifeſtations of divine light, ſhe was enabled to conduct herſelf in a ſteady and upright manner; and in the time of her laſt ſickneſs, gave many uſeful

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and expreſs'd her experience of favours received thereby, ſaying, ‘She had often magnified that gracious hand which was with her when a poor orphan child; and preſſed them to ſerve the Lord in their youth, which would draw divine bleſſings on them;’ adding, ‘There are excellent accounts of God's love to ſuch as give up all in their youth;’ and charged them, ‘To avoid bad company, and keep to plainneſs;’ ſtrongly adviſing, ‘Againſt diſobedience to parents.’

At a time when ſeveral young people were preſent, one of whom was light and airy, ſhe teſtified againſt her vain practices in very moving expreſſions, and informed her, ‘That the enemy would incline the mind in meetings, to ſuch vanities as were practiſed out of meetings.’

She was divers times concern'd in fervent prayer and ſupplication to the almighty, ‘That ſhe might have ſure hope before her change, and bear patiently her diſtreſs; and for the poor afflicted ſeed, that the Lord's work might be carried on in the earth, and that he would deſtroy all the inventions of the enemy, which lead people to ſin againſt him.’ Many more deep and weighty expreſſions ſhe uttered, which for brevity ſake are omitted.

May the dying penetrating language of one whoſe general conduct was virtuous, have a proper impreſſion on our minds, and ſtir us up to prepare for our great and final change, is our ſincere deſire.

A Teſtimony

A Teſtimony from Cheſterfield *Monthly-Meeting in* New-Jerſey, *concerning* SARAH MURFIN.

THIS worthy woman was one whom it pleaſed the Lord, to call out of the broad way and vanities of the world, and make acquainted with his bleſſed truth; and as ſhe abode under the croſs, it pleaſed the almighty to manifeſt unto her, that ſhe was a choſen veſſel or inſtrument for his ſervice, to preach the goſpel. She was fervent in prayer, ſerviceable in viſiting families, and her godly example in life and converſation, great humility and ſelf-denial, much adorned her miniſtry; careful to bring up her family in the fear of the Lord, and in plainneſs of ſpeech and apparel; being indeed a mother in Iſrael.

We fervently deſire that the great Lord of the harveſt, may be pleaſed to continue to his church and people, a living miniſtry; and that many may be made willing to run his errands and be ſerviceable in his hand, as was this our worthy friend, who departed this life, the 26*th* of the ſeventh month 1762, aged about ſeventy-ſix years.

A Teſtimony.

'thing that remained undone to compleat 'his days-work, and that no cloud nor any 'thing appeared in his way.' He departed this life, the *5th* of the fifth month 1769, in the ſixty-ſixth year of his age; and as a good and faithful ſervant, we doubt not, is entered into everlaſting joy and happineſs. The freſh remembrance of his loving and kind deportment and many faithful ſervices, impreſs our minds with a deep ſenſe of his worth and our great loſs.

A Teſtimony from Gwynedd *Monthly-Meeting in* Pennſylvania, *concerning* MARY EVANS.

SHE was born in Philadelphia, in or about the year 1695, her father dying when ſhe was young, ſhe was educated by her mother in the principle of truth as profeſſed among us; in her young years ſhe was ſober and grave in her behaviour and deportment; and about the time ſhe came forth in the miniſtry, ſhe went through cloſe trials and deep conflicts, as we have frequently heard her relate, in which the divine arm was her ſupport, brought her through, and qualified her for religious ſervice.

In the year 1736, ſhe was married to our worthy friend Owen Evans, and thereby became a member of this meeting. Her public appearances were not very frequent, but when ſhe ſpoke, her teſtimony was fervent, ſound and edifying, her conduct and converſation being agreeable to her religious profeſſion: She was ſeveral times drawn forth in the love of the goſpel, to viſit friends in moſt of the provinces on this continent, alſo the Iſland of Tortola, which ſhe undertook with the unity of her friends at home, and returned with clear and ſatisfactory accounts of her labours amongſt thoſe whom ſhe viſited. She was a lover and promoter of peace and good order in the church and amongſt her neighbours, and was frequently engaged in that weighty ſervice of viſiting friends families, to good ſatisfaction. In the year 1757, ſhe met with a cloſe exerciſe, in the loſs of her huſband, who was removed from her by death, which ſhe bore with becoming reſignation. After which, ſhe lived ſome years with her daughter, who was married and ſettled in Philadelphia; but returned back again within the compaſs of this meeting, frequently ſaying, 'She apprehended it to be her duty, 'to ſpend the remainder of her days a'mongſt us;' labouring faithfully, as one that foreſaw her time was ſhort. Her laſt illneſs was lingering, which ſhe bore with becoming reſignation; a few days before her death, ſome friends had a ſitting with her in her chamber, when notwithſtanding ſhe was weak in body, ſhe was enabled to ſpeak for a conſiderable time, in a lively and inſtructive manner, much to their ſatisfaction.

faction. She departed this life, the 20*th* of the fifth month 1769, and was interr'd in friends burying-ground at Gwynedd, the 22*d* of the ſame.

A Teſtimony from Middletown *Monthly-Meeting in* Pennſylvania, *concerning* GRACE CROASDALE.

AS memorials of the virtuous lives and acts of the righteous when deceaſed, may afford matter of help and encouragement to ſurvivors to follow their pious examples; we are therefore engaged to give this ſhort teſtimony concerning our eſteemed friend Grace Croaſdale.

She was born the 6*th* of the eighth month 1703, of reputable parents, members of this meeting, who brought her up to induſtry and plainneſs in ſpeech and habit; being married young, ſhe early entered into the cares of a family; and being religiouſly inclined, and of a cheerful active diſpoſition, approved herſelf well qualified for ſuch a charge; inſtructing her children and family both by precept and example, in piety and plainneſs, as well as the neceſſary cares of life. As ſhe advanced in years, ſhe grew in religion, and became very ſerviceable in divers ſtations in the church. About the year 1745 ſhe firſt appear'd in the miniſtry, in the exerciſe whereof ſhe was acceptable and edifying, exhortimg all to the true love and fear of God, and a humble attention to the divine principle of truth in themſelves; adorning her doctrine by a life and converſation anſwerable thereto. The latter part of her time, when more diſengaged from the cares of a family, ſhe was much devoted to the ſervice of truth, and occaſionally viſited many of the meetings of friends in our own and ſeveral of the neighbouring provinces.

She was a peaceable kind neighbour, a viſitor and ſympathizer with the ſick and afflicted whether in body or mind; and appear'd eminently qualified for that weighty ſervice of viſiting families, in which ſhe was often engaged, not only within the compaſs of our own particular meeting, but of divers others, to general ſatisfaction.

Having lived in much love and unity with friends, ſhe had to reflect thereon with great peace and ſatisfaction of mind in her laſt illneſs, during which ſhe was ſignally favoured with the incomes of divine love and heavenly conſolation; in the aboundings whereof, ſhe was frequently drawn forth in thankſgivings and living high praiſes to the Lord.

She departed this life, the 23*d* of the tenth month 1769, and was buried the 24*th* of the ſame, in friends burying-ground at Middletown.

A Teſtimony

and gravity which rendered it both agreeable and profitable. Her heart and houſe were open to the reception and entertainment of her friends; nor was her benevolence and humane feelings circumſcribed to thoſe in religious communion with her; but the poor, we believe, of all denominations in the neighbourhood where ſhe lived, partook of her kindneſs, and by her removal have loſt a ſympathizing friend.

During the time of her laſt illneſs, ſhe was much given to ſtillneſs and retiredneſs of mind, being ſometimes uneaſy with friends converſing on temporal ſubjects in her preſence. Her hope and faith in her dear redeemer, we believe did not fail her in this her laſt and trying period; though ſhe was very lowly and humble in her own eſtimation, and at times almoſt diffident of her being worthy of divine regard: Thus in her caſe may be applicably revived, the ancient interrogation, "If the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appear?" May this awaken profitable reflections in the minds of all, eſpecially the careleſs and indifferent.

On the 14*th* of the ſixth month 1784, ſhe quietly departed this life, in the ſixty-ſeventh year of her age; and on the 16*th* was buried at Concord, attended by many friends and others, at which time was held a large and ſolemn meeting. And we doubt not but ſhe is gone from works to an happy reward.

A Teſtimony

A Teſtimony from the Monthly-Meeting of Friends of Philadelphia *for the* Southern-Diſtrict, *concerning* JOHN REYNELL.

THOUGH none of us were acquainted with him whilſt he reſided in Great-Britain, the land of his nativity, yet we have cauſe to believe, from what himſelf has expreſſed, that he was early viſited with the offers of divine love, and by wiſely cloſing in therewith, he came to experience preſervation from many temptations and allurements wherewith the minds of unwary youth are liable to be enſnared.

To ſeveral of his particular friends, he, at times, mentioned ſome tranſactions previous to his coming to this country, which containing matter of encouragement to faithfulneſs in others, we apprehend may not improperly be here inſerted, viz.

When about eighteen years of age, purpoſing to embark on a voyage to Jamaica, and being thoughtful leſt he might lay down the body at that place, as had been the caſe with many, he received, as he believed, a divine aſſurance that his life ſhould be preſerved. During his reſidence there, he had a ſight given him, of a grievous calamity by means of a violent hurricane, to befall the inhabitants of the Iſland as a chaſtiſement for their iniquities, which came to paſs according to his proſpect. Soon afterwards an occurrence happening which occaſioned

caſioned his being called upon to give evidence in a court of judicature, he was required to take an oath, which he conſcientiouſly refuſing, it proved for a time, no ſmall trial of his faithfulneſs; and although he had few or none outwardly to look to for ſtrength and encouragement under that exerciſe, he was nevertheleſs favoured to experience divine ſupport to be near, ſo that neither threatning nor perſuaſion could prevail on him to deviate from our chriſtian teſtimony in that reſpect. Very few of the members of our religious ſociety then reſided on that Iſland, yet a meeting-houſe belonging to friends ſtill remaining in Kingſton, he was not eaſy to omit attending at the times appointed for meeting, though he ſometimes ſat alone therein.

About the twentieth year of his age he came to Pennſylvania, and after ſettling in this city, he became a ſerviceable member among us both in a religious and civil capacity, cheerfully employing his talents and much of his time to beneficial and laudable purpoſes, and was often engaged as a peacemaker in reconciling differences.

As an elder, he approved himſelf in faithfulneſs and uprightneſs in the diſcharge of that important truſt, being well qualified for the ſtation he filled. A good example in diligently attending our religious meetings as long as ability of body permitted, and very uſeful in the exerciſe of the diſcipline. A man of integrity and ſound judgment.

Being favoured with an affluence of temporal riches, he endeavoured to fulfil his duty as a good ſteward, by liberally communicating of his ſubſtance to ſuch as ſtood in need. Beſides his repeated acts of liberality throughout the courſe of his life, the many charitable legacies he bequeathed by his will, are further proofs of his benevolent diſpoſition. So that we believe it may juſtly be ſaid, he was one that "Feared "God and hated covetouſneſs."

In the ſpring of the year 1784, his natural ſtrength evidently impairing, he beheld the proſpect of his approaching diſſolution with the ſerenity and compoſure of a chriſtian; and continued gradually declining for ſeveral months, during which time he did not impart much reſpecting his own ſpiritual ſtate, being deſirous to be more in ſubſtance than ſhew, yet found it needful to keep up a ſteady watch until his warfare ſhould be accompliſhed. Two friends viſiting him one evening, he mentioned, 'That on looking over his paſt life, he was ſenſible of 'many deficiencies,' yet expreſſed 'A hope 'that all would be well.' On the evening previous to his departure, he ſaid, 'I am 'ready. I feel myſelf happy, and ſurrounded with divine glory;' and expired the 3*d* of the ninth month 1784, aged ſeventy-ſix years. His corps being interr'd the day following in friends burying-ground in this city, a ſolemnity covered the minds of many at the grave which was truly conſolatory.

QUAKER NOTES

1

Seekers, Qk, Child of the Light 1545 became Qk orig in NW Eng. From this silence - waitilng upon the Lord - an outburst of spiritual power.

Prot reject auth of ch but set up auth of bible as source of rel truth Fox had more phil than theo which arr at aby feeling and intuition not systematic thinking, called The Light. Barclay and Penn rationalized it as both trained in theo in France B in syst. theo, Penn in pol thought and govt

bible - to Pur bib primary, spirit secondary ie. bib is The word of God. Qk - Sprit primary, Bib a word of God, ie secondary. Pur viewed doct of primacy of Spirit over Bib as anarchy, heresy, (as In Anne HO

Johannine theo acc to Qk - belief in universalitly of the Light, while Pur belif only elect would be saved. Atonement - Qk regeneration not so much by death of X as His life in our hearts p- belief that perfection and freedom from sin possible. By 20th c most qk critical of Barclays Apology. Conflict over bib - hist rec vs inward mystical exp New evang came to city qk - tho more educ and tolerant they were more conserv in theo; country conservatives took the more liberal theo mpst qk rural Conflict over ch govt, ie authority of the Elders. Liberal Hicks emp. democracy, tolerance; orthodox, more auth, control of ind by the group

Fox In America -Journal. 1672
From Jamaica isl to Md on keth to NJ and 40 mi to Oyster Bay and flushing. and qk at Gravesend. lg meet at flush at Jn. Bownes (ban by Dut and eng.Many 100s of the world were there and wre much satisfield and desired to hear again ...so loving. To Oyster Bay to waid for wind (MY 30) to go to RI for meet. 200 mi by water thru fury of wild beasts and men, woods, storms, bogs, famine and frosts. To Gov. N. Easton's house - 2 good meet and many justices and gov and dep gove an capt there They "did not think there had been such a man in the world" (himself) And 5th day went to men's meet in the island - Aquidneck, no priedt on isl so no restriction as to way of worship. Most officers and justices w Gov and Dep Gov there and at most meet and Fr out of oter jurisdictions, and "all mightily affected w Truth. Bus - to take care of poor and church affairs "when it was ended it was hard for Fr to part, for the glorious power of the Lord which was overall and his blessed Truth and life flowing amongst them had so knit and united them together...went away being mightily filled with the presence and power of the Lord". Lg meets for several days, people came in sloops from other col. Fox attend marriage here, one never like it in NEng. 3 JP's and many of world there. At a Fr house (exgov W. Coddington) Then I had great travail re Ranters - rude. Lord gave me power over them. a JP convinced that day who had been justic 20 yrs. June 30 at Providence - lg meet -all sorts and sects came. He hoped to preserve i quiet and even those who came to dispute were silent. A great barn full of people, hot, sweat at Prov.

FROM
vol. I. QK. NOTES

FOX IN AM

2

1672, July 13 - 4 JP's and gov at meet at Narragansett. Conn people came. In RI, 10 glorious meets- all Fr filled with love of God In Neng, Ind king said qk rel the best. July 26 - after 2 months on RI left on sloop to Fisher's Is and to Shelter Is for meet among Ind Aug 1 - 100 Ind sat 2 hrs, appeared very loving. Aug 7 - came to Oyst Bay and L. Is. in gale, 200 mi from RI. Lg meet here and at Rye. On to Flush to Chris Holder's. Mett Aug 17 - many 100s of peopleof the worldcame from 30 mi includ JP (could this be Cornell?) and fam "A glorious and heavenly meeting it was, praised be the Lord God, and the people much satisfield. " Challenged at Flush re ord of ministers, woman's speaking, new way of worship. On to Gravesend 20 mi. Aug 20 for "a very precious meet - for 3 meets Nov 1 went on to Carol to preach to Ind that Christ died for all and for their sins... 1673, Jan. glorious meet in tobac house . in schoolhouse. May [illegible] left Am for Europe (near Potomac).

Also from Jouranl

Fox Teaching: Scriptures - "I told priest that Scrip were words of Godbut not Christ the Word. We do believe that the Scrip are the words of God..for God spake all these words ex. 20:1 meaning 10 Comm So that we call the Scrip, as Christ and apostles called them, and as the holy men of God called them... 1671
Perfection; "There is a perfection in Christ, above Adam and beyond falling; and that it was the work of the ministers of Christ to present every man perfect in Christ"....1674.

Changes after Persecution - into baffling contradictions; 18th c. fanatical about "plain". 19th c. - drove members out for piano, marry out. Shift from orig. qk emp on God's continuing revelation to a literal interpret of bib.

no clergy needed; god dwelt in all; no sacraments - all of life was a sacrament qk hat removal to pray; no hat honor to men; called all men and women by full name - no title _ testimony of equality

Fox: cobbler's apprentice, sheepherd, hunger for truth. age 20 saw darkened condition, no grads from Oxford and Cambridge could help him. 1647, age 23, saw none "could speak to his condition" but Christ Jesus "I heard a voice which said, There is one, even Christ Jesus, that can speak to thy condition", and when I heard it my did leap for joy"

Re Woodhouse - domines wrote to Holl - shipmaster stood before Gov. P.S. with hat firm on head as if a goat. P.S. sent sheriff and jailer and 12 soldiers w cart to Hempstead 20 mi laway and brought in Hodgson tied to tail and dragged and beaten and for preaching in orchard at Hemstead.

RI - 21 yrs before Woodhouse, Roger Wm said St. no right over conscience of man; Pur no right to Ind lands. Fled to RI. 2 yrs. later Anne H. also ban for censuring clergy. Followers bot Adquid for 5 fathoms of wampum.

1661 - John Bowne lived at Flush and qk worship in his home. Mostly women persecuted by cart whip Act by dragging thru snow.

Fox - and 12 Fr went to Barbados in Industry ship - leaky and little fishes swam in. observed slavery on sugar p, bothered. Do not slight them...the Ethiopian for Christ died for all ..turks, barbarians, tawnies blacks whites. treat slaves as indent serv and educ them. On to Md to Patuxent to meet J. Burnyeat. To Osyter Bay, L.LI. NEwport RI

Conflict - separation brought out worst - ea claim to be the leg Yr Meet and entitled to prop - meet house lock, also burial ground gates on one another and even went to court which ruled pro Ortho and early partition sep M/F now use to sep the 2 branches - Ortho / Hick (Dolly Madison, 1st lady, had been qk) Schism again - Wilburites and evangl.– Gurneyites, ca 1845. Ms court declared Gurneyites as the official to own prop. But age of schism in US - Unit/congre; Epis into Low and High; Bapt diversified ; Presby into Old vs New Light, ME / W. Meth Some qk weary of peculiar (Thoreau 1843 said they looked like so many chickadees), wanted pad ministry, ordered services, misic like other sects. 1849 Rowland Macy opened dry goods in Calif; back to fixed prices for to haggle as custom was then is not Truth.

19th c - Civil War, Lincoln, KKK, Ind. AL symp w qk but would not exempt from war; KKK drove them out from S. 1867, H. qk offered servants to govt w/o pay in Ind work , inc Ks to Shawnee & Pot, and Kaw and to Ind terr under Grant but severed w R. Hayes as govt agents but kept on as missionaries.

Colleges: Evan qk f Whittier, Calif where H.Hoover and wife Lou Henry were students. Haverford; Swarthmore, Earlham, Wilmington; Wm Penn, Cornell, John Hopkins; Bryn Mswr.

Qk queries to exam conscience (not a set of rules); ???? living silence; end difference; cimplicity not worldliness or self-indulgence; wholesome recreations; free of judicial oaths, betting, gambling, drugs and alcohol; punctual in keeping promises; paying debts; truthful; live within means; create pol, econ, rel, and soc instit to further humanity; reverence personality in all; overcome econ, soc, educ discrimination; friendly home.

1657 - Flushing. Remonstrance. P.Stuyvesant denied rel free, Jews not to "infest Manhattan", 150 fines for entertaining qk or allowing qk meet in citizen home. 30 Flush led by town clerk and sheriff (was this Cornell?) drew up Remonstrance - reminding PS their charter entitled them to Lib of Conscience, acc to custom of Holl w/o molestation or disturbance. PS abolished town govet of Flush1658 - qk forced to worship in woods. Jn Bowne b. house 1661, invite qk to meet there. Ban to Holl; West Ind Co sent him back to Flush w countermand "The conscience of men ought ever to remain free and unshckled"/ Bowne House still standing in Flush, designated Historic Landmark w/ "Here Was Born Religious Freedom .." 1672, Fox held meet at Bowne's in Flush, under oaks to accomodate the crowd. 1694, qk b meet hs adjacent to Jn Bowne.

Mott, Lucretia Coffin (Mott) - b. Nantucket, 1793, to qk sea capt. ; educ 9 Part Sch, near Poughkeepsie f by Elias Hicks; grad and taught here. Girls pad same tuition as boys, but f. teachers pad 1/2 salary one of whom was Jas. Mott; mar at 18 and 23. Gave up cotton bus in NY, gave it up on hearing Hicks preach on living off slave labor, and went into Phila wool. Lucretia recognized at qk minister. more Hick but even too liberal from them, almost disowned, exp for radical abolition stand, which they feared would lead to war, worse than slavery.
m

Gov Nich Easton. 1672, Newport crowds came to hear him preach.Est men and women's meet MM Back to Flush, E. jersey, MD , va Car and back to Eng May 1673 and there arrested in jail 14 mos. Chas II reign bad for qk - 15000 jailed, 500 dying. 1689 Toleration Act in Eng made it legal for dissenters to worship in public; qk right to affirm - ed. no oath. 1691 - Penn who was with Fox reported Fox "died triumphantly" 2000 at burial. Jan. 11

By 1700 one-half of white pop in RI was qk. Newport center for mfg. of rum made of W. Ind. sugar and exported to Af in exchange for slaves sold in S. col. tri-trade. but by 1727 Yr Meet censured Negro importation. 1742 John Woolman upset by writing bill of sale of slave woman. First Phila qk protesting sl disowned. Before 1733 Ben Franklin print 2 anti-sl books by Sandford. Benj Lay irritated qks by stand before MM barefoot in snow to demonstrate sla suffer in winter 1746 Wooman journey to S. ; pub essay anti-sl 1753.From 1760 on, qk faced evil of sl and freed them, compensating for past services.

WAR - peace testimony; From 1655 Fox agalinst carnal warfare as did prom by Oliver Cromwell, Crown. No support for either faction. nor its taxes Meets for Suffering, org to support qk jail for conscience , to help support their families.Extended to war victims, to help both sides. Genl Nathananael Green commander of RI forces had been qk but disowned for taking up arms and thru him and Moses Brown, qk allowed to help Am in Ms. Also disowned was qk Betsy Ross. MYC qk refuse Br payment of its use of qk meet hs as a depot to warehouse supplies. 1783 Moses Brown and 5 other qk present petitions to RI Assembly to abolish slavery, and col passed act to free sl b after Mar 1784. Qks in NJ, Dela, Md also pet their legislatures.
1783 - Nantucket qk w Loyalist sympathies moved to Can; many moved to Hudson, NY and NC. 1800 NC qk moved to Ohio, and on to Ind, Ia, Ks later 1793 Cotton gin invented.

Orthodox and Hicksites; Hicks, Jericho, I.I. from 1759 for 50 yr traveled constantly, to 1413 meet, 26,000 mi. Anti-wealth/slavery. Looked to Bib for inspiration and to Light Within for authority. Small boy Walt Whitman Brooklyn 1829 heard him preach in LI, age 81, 2-2 mos before he d; his gr-grandfather often w E.H. on sleigh rides (WW parents not qk). In his last illness WW seriously debated if he had the spirit bent of a qk and should become one, but he could not live creatively inside qk narrowness. For disownment was used for self-destructive uniformity. Concentrated on strict and plain - even by 1856 Elders measured fringes. Resort to Quietism - painful self exam, hence tendency toward silence. Qk sensitive to needs of others - slaves, Ind, humane prisons, hosp for insane, schools for freedmen. Provided guarded educ for own ch - f boarding schools, first in 1784 at Portsmouth ri (Moses Brown) close 1788; 1796 sch Nine Partners, Millbrook NY, rem to Poughkeepsie and renamed Oakwood School. Hk qk more conformed w/Xtn ch, opp. old qk reliance on exp and Light Within; did not support send in bib to Af while illegal to teach 1 1/2 million sl in Am to read Bib 19th c - qk caught between unitarianism liberalism and evangel, between rich city Elders and country qk; EH widely supported by NY Yr meet, and by many qk in Baltimore and Phila.

VOL II. QK NOTES
RHODE ISLAND:

1663-and 1677 gov. B. Arnold. , asst Wm Baulston. Last qk gov Walter Clarke, 1676; he wrote feb re King Philip's war "N. Eng "We know the Lord's hand is against N.Eng, and no weapon formed will or shall prosper till the work be finished by which the wheat is pulled up with the tares and the innocent suffer with the guilty". The end of this war marks end of distinctive Qk rule in RI.

Dyer- disciple of An. Hutch. Winthrop, on M.Dy- "A very proper and fair woman, but of a very proud spirit and much addicted to revelatlions". Hanged Bost 1660; swung from rope. Mg. Humphrey Atherton said in derision, it hung like a flag. May 21; Sept 17, 1661, Atherton was thrown from his horse and killed at training on Bost Comm, near spot where MD was jammed/ Friends Records of Portsmouth minutes of 1660 reads: - re hang of MD, put to death in Bost with "ye like cruel hand as the martyrs were in Queen Mary's time and there buried (on the Common) upon y 21 dayof ye 3d mo 1660 (error of 1 day in date).

Coddington, wm. merchant, f. Portsmouth along w Baulston, Edwawrd Hutch, Bullock; mercantile spirit, liveral econ. policy; 750 A estate at Newport, entertained Fox here. Gov. of RI - Easton, 1672-73; Wm Codd 1674-5; W. Clarke, 1676.

Burnyeat revival - missionary from Eng. gr awakening at Newport, 1666, 1671, 1672. Fox held qk wedding at Codd house; preached in big barn i Prov. 1650 pop in Newport - 300.

King Phil War - 1675 pop - Portsmouth,200 hs w 500p; Newport 8x larger w 400 hs; Prov - 500 p. Total in RI -3000. Qk govt made feeble effort to resist attack , mainland RI advised refugees to Aquid isl to Ports and Newp i.e. people from Prov and Plym Col but R. Wms did not. Then '75/6 NY jan 17, invited refugees to Long Is or Staten Is, after Warcik and Rehoboth and Prov purned and deserted/ (Did John Cornell go then) In Bost 1675 qk forced to run gauntlet due to pacifism against Phil but RI qk bestir and est garrison. Phil k. Ag 12, 76. Qk influence said no Ind slaves, but R. Wms active in effecting sales of them. A few went to trail, and condemn to death Aug 24 at Newp and jury incl R Wms. but qk Walter Clarke did not attend session.

Throckmorton and wife members of R. Wm's group - bp. 1638- T. Olney and wife, S. Wescott and wife, Mary Holliman and widow Reeves and Hugh Peter, and may be Robert Scott and wife (sis of Anne Hutch). Wm Hutch had 900 A in RI. Female agitators here incl. Catherine w/o R. Scott (sis to A. Hutch), Anne Williams, Rebecca Throckmorton as common opposers of all authority - but court for lack of evidence acquit them

QUAKERS IN COL. NORTHEAST:

m. Hezekiah Ferguson

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

FAMILY GROUP No. 6

Husband's Full Name JOSIAH 6 CORNELL

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc	State or Country
Birth	3 Feb. 1760		Westchester Co.	N.Y. his twin Daniel
Mar	21 Dec 1784			
Death				
Burial				

Occupation Farmer — Church QUAKER

Places of Residence 1794 Plattekill MM, 1806 Esopus MM; 1823 - Hector MM.

*Issue; an Birdsall/ Other wives, if any No (1) (2) etc Make separate sheet for each mar 1st. SARAH BIRDSALL m. 19 Dec 1781 — Military Rec. d/o Zadock Birdsall of Cortlandt Manor

His Father WILLIAM 5 CORNELL — Mother's Maiden Name MARY QUIMBY

Wife's Full Maiden Name 2nd ANNE REYNOLDS

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	18 JL. 1762			
Death				
Burial				

Occupation if other than Housewife — Church QUAKER

Other husbands, if any No (1) (2) etc Make separate sheet for each mar

Her Father RICHARDSON REYNOLDS — Mother's Maiden Name

Children Aletta K Dorcas

	Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place / County or Province etc / State or Country
④ ~~1~~	Q	RICHARDSON	Birth	9 My 1791	
		Full Name of Spouse* d/o Benj	Mar.	26 My 1814	
		ANNA MOSHER & Mehitable Mosher	Death		
			Burial		
⑤ ~~2~~	Q	REYNOLDS	Birth	11 My 1793	
		Full Name of Spouse*	Mar.	12 1820	married "out" by magistrate.
		YOUNG DORCAS HAVILAND	Death		
			Burial		
⑥ ~~3~~	Q	PHEBE R.	Birth	[illegible] Mar 1795	
		Full Name of Spouse*	Mar.		
		STEPHEN EUSTIS	Death		
			Burial.		
⑦ ~~4~~	Q	ESTHER	Birth	28 Aug 1797	
		Full Name of Spouse*	Mar.		
		CARPENTER	Death		
			Burial		
⑧ ~~5~~	Q	MARY (Elder 1844 Platt)	Birth	10 Sept. 1800	
		Full Name of Spouse*	Mar.	Ja or Feb 1814	
		ABRAHAM LOCKWOOD	Death	10 NOV 1863	
			Burial		
⑨ ~~6~~	Q	LYDIA	Birth	26 Dec 1802	
		Full Name of Spouse*	Mar		
		CARPENTER	Death		
			Burial		
③ ~~7~~ (Not in Frost's list)	Q	DORCAS	Birth	8 Feb. 1789	
		Full Name of Spouse* b. 9/9/1785	Mar.	5 Oct 1809	New Paltz Ulster
		DAVID CODDINGTON	Death	after 1852	
			Burial		
② ~~8~~	Q	HANNAH	Birth	[illegible]	Little Esopus Ulster
		Full Name of Spouse*	Mar.	3 Mar 1806	
		RICHARD WILDE s/o Isiah & Deborah Wilde	Death		
			Burial		

Mary's 8 children	born	died
Phebe	16:2:1815	
Wm T. (m. Elizabeth)	4:5:1817	Son-Stephen Woo
Mary	10:2:1820	
Edwin (an Elder)	18:2:1822	23:10.1891
Deborah	29:11:1823	
Elizabeth	8:10:1826	
Sarah	2:6:1831	7:12:1865
Eliza (poss Elizabeth)		18:10:1852

*If married more than once No. each mar (1) (2) etc.

Use reverse side for additional children, other notes, references or information

*Had Birdsall, b. 1783, by wife #1 m. 1781

Sources:

Plains MM - Quaker Records by Josephine C. Frost:

Plains MM - by Shirley V. Anson:

Quaker Valley Prep MM Plattekill 7/1793 at Newburgh Valley MM bought 2A for Cem. & Ch. from Josiah Cornell for £12 ($60) near his house.

① Susannah
m. Hezekiah Ferguson

1800+

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

CHRONOLOGY OF CHILDREN of JOSIAH 6 CORNELL and ANNA REYNOLDS

YEAR	STATE	COUNTY	CITY	SOURCE
1800				Mary b. - Mar Abe Lockwood —
1810			Mar	of
			29 Mar 1811	cf to Richland MM Ch - David & Dorcas
			24 Mar 1813	cf back to Platt. 24
	intentions mar Mary Selleck	Disowned	21 Mar 1813	Birdsall 2 from Platt - on plainness attendance - military
		1814	Crum Elbow Mar	Richardson Cornell to Anna Mosher at Creek MM
		1816	To NY MM - Reynolds	7 to Corn; Also Richardson 7 & Anna Codd
		1818	To Scipio - Jacob I	& Bethany. David & Dorcas Codd of PLAINS MM back in 182
		1819	cf to Plains MM -	Reynolds 7 Corn. Mar out by 1820; rec'd
811 - 1820		1820	Mar out	- Reynolds Corn to Dorcas Haviland 4
		1821	Corn	Phebe R. 7 to N.Y. MM. Also Richardson 7 & Anna
		1822		Mary 7 Corn to NY MM) 211 of Plains
		1822		Dorcas H. Corn w/o Reynolds - Asst Clerk
		1823		Esther 7 Corn at Hector MM
			Corn	JOSIAH 6 & ANN w/ dau Lydia to Hector MM
		1823		Reynolds 7 Corn rem fm Plains to Rensselaerville M
821 - 1830				
	Ref Dutch Ch	1832	27 Dec	Alex Codd m Mahala Manning by Rev Alex Mann
		1828	Disowned - Jacob I	& Bethany
1831 - 1840		1831	Disowned by D. west	to Battle Creek H by cf. - Phebe R 7
1841 - 1850				
1806	Hannah 7	m. Richard	Wilde at Little Esopus	

Corrected 1/21/95

Foothills Genealogical Society of Colorado, Inc. Lakewood, Colorado

FAMILY GROUP No. 1

Husband's Full Name THOMAS ¹ CORNELL

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	Mar11 1592 — 1595	Saffron-Walden ?	ESSEX	ENG.
Mar				
Death	1655			
Burial		PORTSMOUTH homestead		R. I.

Occupation INNKEEPER; 1640 FARMER Church follower of ANNE HUTCHINSON

Places of Residence BOSTON; PORTSMOUTH, R.I., New Amsterdam, NY 1642.

Other wives, if any No. (1) (2) etc. Make separate sheet for each mar. Ar. BOSTON, 1638, on LYON. Military Rec.

Conjecture #1. His Father + mother - Wm. CORNWELL #(2 Mother's Maiden Name SUSAN CASSE m. GEO. CORNWELL of Fairst

Wife's Full Maiden Name REBECCA BRIGGS

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	25 Oct. 1600	LONDON	, or Hertfordshire	ENG.
Death	8 FEB 1673	PORTSMOUTH R.I. - murdered		
Burial		" on homestead		

Occupation if other than Housewife Church

Other husbands, if any No. (1) (2) etc. Make separate sheet for each mar. Landhold: Plymouth, Mass 1664 at Dartmouth

Her Father HENRIE BRIGGS, of Hertfordshire Mother's Maiden Name

Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province etc.	State or Country
eldest son 1	THOMAS ² executed for matricide bp	Birth	21 OCT. 1627		ESSEX	ENG
		Mar.				
	Full Name of Spouse* 1. —	Death	23 MY 1673			R.I.
	2. SARAH EARLE	Burial				
2	SARAH bp	Birth	30 MAR. 1623	Saffron-Walden	Essex	ENG.
		Mar.	1 SEPT 1643		ESSEX	
	Full Name of Spouse* 1. THOS. WILLETT 1643 2. CHAS. BRIDGES 1647	Death				
	3. JNO. LAWRENCE 1682	Burial				
3	REBECCA bp.	Birth	13 JAN 1629/30		ESSEX	ENG
		Mar.	9 DEC. 1647			
	Full Name of Spouse*	Death	5 FEB. 1713			
	GEORGE WOOLSEY	Burial	age 71 or 73			
4	ANN bp	Birth	2 Aug. 1635	Saffron-Walden	Essex	ENG.
		Mar.				
	Full Name of Spouse*	Death				
	THOMAS KENT	Burial				
5	RICHARD	Birth		Steeple Bumpsted	Essex	ENG
		Mar.				
	Full Name of Spouse*	Death	1654			
	ELIZABETH	Burial				
6	JOHN ² bp	Birth	6 JUNE 1634			
		Mar				
	Full Name of Spouse*	Death	1704	COW NECK, L.I.		NY
	MARY RUSSELL	Burial				
7	JOSHUA	Birth				Am.
		Mar.				
	Full Name of Spouse*	Death				
		Burial				
8	ELIZABETH bp	Birth	15 Jan. 1637			
		Mar.	~~before~~ ~~1639~~			
	Full Name of Spouse* of Newport R.I.	Death				
	CHRISTOPHER ALMY	Burial				

*If married more than once No. each mar. (1) (2) etc.

Use reverse side for additional children, other notes, references or information

SOURCES:
CORNELL GEN, by Cornell

[redacted]

9. SAMUEL B. Am. D 1715
10. William bp. 1625, Apr 4. bur. 7 Jan. 1627/8
11. Kelame b. bur 18 Oct. 1632 (perhaps adopted)
12. Mary b. Am.
1st 13. Elizabeth bp. 1631, May 1. d. before 1637.
14. WILLIAM bp. 1632, Dec 9

Foothills Genealogical Society of Colorado, Inc. Lakewood, Colorado

FAMILY GROUP No. 2

Husband's Full Name JOHN ^2 CORNELL had 5 ch. by. 1676 what happened? King Phil War

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc	State or Country
Birth	ca. 1637			
Mar	1669	Dartmouth ? Ms.		Ms. ?
Death	1704			
Burial		COW NECK, L.I., NY.		

Occupation FARMER J.P. 1676 Church

to 1676 Places of Residence PLYMOUTH COLONY; COW NECK, HEMPSTEAD, N.Y. QUEENS Co.

Other wives, if any, No. (1) (2) etc. Make separate sheet for each mar. Military Rec.

His Father THOMAS ^1 CORNELL Mother's Maiden Name REBECCA BRIGGS

Wife's Full Maiden Name MARY RUSSELL - if m. 1669 - no surviving child for 8 yrs? but to L.I. 1676 w 5 small chil

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	1645			
Death				
Burial		COW NECK, L.I., NY.		

Occupation if other than Housewife Church

Other husbands, if any, No. (1) (2) etc. Make separate sheet for each mar.

Her Father JOHN RUSSELL, of Dartmouth Ms Mother's Maiden Name DOROTHY.

	Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province etc	State or Country
② Q 1		RICHARD	Birth	26 Jan. 1678			
		Full Name of Spouse*	Mar.	1701			
		HANNAH THORNE	Death	15 Apr. 1757	Scarsdale ?		N.Y. ?
			Burial				
① x 2		JOSHUA^3	Birth	1677			
		Full Name of Spouse*	Mar.				
		SARAH THORNE	Death				
			Burial				
3		MARY	Birth	1679			
		Full Name of Spouse* s/o Jas. & Mary Walker	Mar.	1697			
		JAMES SANDS	Death				
			Burial.				
4		JOHN	Birth	1681			
		Full Name of Spouse*	Mar.				
		MARY STARR	Death				
			Burial				
5		CALEB	Birth	1683			
		Full Name of Spouse*	Mar.	10 Oct. 1705			
		ELIZABETH HAGNER	Death	1734	Flushing ?		N.Y.
			Burial				
6		REBECCA	Birth	1685			
		Full Name of Spouse*	Mar		Danbury ?		CT. ?
		JOHN STARR	Death				
			Burial				
7			Birth				
		Full Name of Spouse*	Mar.				
			Death				
			Burial				
8			Birth				
		Full Name of Spouse*	Mar.				
			Death				
			Burial				

*If married more than once No. each mar. (1) (2) etc.

Use reverse side for additional children, other notes, references or information

Sources:

CORNELL GEN. by Cornell

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

FAMILY GROUP No. 3

Husband's Full Name JOSHUA 3 CORNELL

Husband's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	1677	prob. Cow Neck		N. Y
Mar				
Death				
Burial				

Occupation FARMER Church prob. QUAKER

Places of Residence 1708-09, Hempstead, Cows Neck, N.Y. Queens Co. Col

Other wives, if any. No. (1) (2) etc. Make separate sheet for each mar Military Rec. Queens Co. 25 Oct. 1715

His Father JOHN 2 Mother's Maiden Name MARY RUSSELL

Wife's Full Maiden Name SARAH THORNE

Wife's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth				
Death				
Burial				

Occupation if other than Housewife Church

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each mar

Her Father JOHN THORNE Mother's Maiden Name MARY PEARSALL

	Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province etc	State or Country
1		JOSHUA 4	Birth	1696	prob L.I.		
			Mar.				
		Full Name of Spouse*	Death				
		CHARITY HAIGHT	Burial				
2		JOHN	Birth				
			Mar.				
		Full Name of Spouse*	Death	d. s. p			
			Burial				
3		SAMUEL	Birth	1702			
			Mar.	1724			
		Full Name of Spouse*	Death	1768			
		HANNAH CARMAN	Burial.				
4		SARAH	Birth				
			Mar.				
		Full Name of Spouse* s/o Henry, + Dorothy Bowne	Death				
		HENRY FRANKLIN	Burial				
5		ELIZABETH	Birth				
			Mar.				
		Full Name of Spouse*	Death				
		JOSHUA FRANKLIN	Burial				
6			Birth				
			Mar				
		Full Name of Spouse*	Death				
			Burial				
7			Birth				
			Mar.				
		Full Name of Spouse*	Death				
			Burial				
8			Birth				
			Mar.				
		Full Name of Spouse*	Death				
			Burial				

*If married more than once No. each mar. (1) (2) etc.

Use reverse side for additional children, other notes, references or information

Sources:

CORNELL GEN, by Cornell. JOSHUA 3 is # 3002

Foothills Genealogical Society of Colorado, Inc. Lakewood, Colorado

FAMILY GROUP No. 6

Husband's Full Name JOSIAH 6 CORNELL [CORNALL, CORNWELL,

Husband's Date	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	3 Feb. 1760			
Mar	21 Dec 1784			
Death				
Burial				

Occupation FARMER — Church QUAKER

Places of Residence 1793-Plattekill; 1806-Esopus; 1809-Kingston; 1820-Esopus; 1823-Hector, Tomp. Co.

m. 19 Dec 1781 — Other wives, if any. No. (1) (2) etc. Make separate sheet for each mar. (1. SUSANNAH BIRDSALL d/o Zadock of Cortland Manor — Military Rec.

His Father WILLIAM 5 — Mother's Maiden Name

Wife's Full Maiden Name (2nd. ANNA REYNOLDS

Wife's Date	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
Birth	18 JULY 1762			
Death				
Burial				

Occupation if other than Housewife — Church QUAKER

Other husbands, if any. No. (1) (2) etc. Make separate sheet for each mar.

Her Father RICHARDSON REYNOLDS — Mother's Maiden Name

	Sex	Children's Names in Full (Arrange in order of birth)	Children's Data	Day Month Year	City, Town or Place	County or Province, etc.	State or Country
1		BIRDSALL	Birth				
			Mar.				
		Full Name of Spouse*	Death				
		MARY SELLECK	Burial				
2		SUSANNAH	Birth				
			Mar.	1785			
		Full Name of Spouse*	Death				
		HEZEKIAH FERGUSON	Burial				
Issue Susanna John C Josiah 3		HANNAH	Birth	1787			
			Mar.	3 Mar. 1806	Little Esopus		N.Y.
		s/o ISAIAH + DEBORAH WILDE Full Name of Spouse*	Death				
		RICHARD WILDE	Burial.				
4		DORCAS	Birth	8 Feb. 1789			
			Mar.	5 Oct 1809	New Paltz		N.Y.
		Full Name of Spouse*	Death	after 1852			prob. MICH
		DAVID CODDINGTON	Burial	prob MI.			
5		RICHARDSON	Birth	9 My. 1791			
			Mar.	26 My 1814			
		d/o Benj + Mehitable of Clinton NY Full Name of Spouse*	Death				
		ANNA MOSHER	Burial				
6		REYNOLDS	Birth	9 or 11 My 1793			
			Mar	12 1820	m. "OUT" by MG		
		Full Name of Spouse* HAVILAND	Death				
		DORCAS YOUNG	Burial				
7		PHEBE	Birth	1 Mar. 1795			
			Mar.				
		Full Name of Spouse*	Death				
		STEPEN EUSTIS	Burial				
8		LYDIA	Birth	26 Dec 1807			
			Mar.				
		Full Name of Spouse*	Death				
		CARPENTER	Burial				

*If married more than once No. each mar. (1) (2) etc.

Use reverse side for additional children, other notes, references or information

[redacted]: B. 10 Sept 1800
9. MARY M. to ABRAHAM LOCKWOOD. ISSUE: 1815 - PHEBE
D.
1817 - WM. T
1820 - MARY
She was an Elder at Plattekill, 1844
1822 - EDWIN, an elder d. 1891
10. ESTHER B. 28 Aug 1797
1823 - DEBORAH
M. —— CARPENTER
1826 - ELIZABETH
D.
1831 - SARAH ELIZA d. 1850

QUAKER RECORDS, Plains + Marlboro MM by S. Anson, J.C. Frost.

Cited by CORNELL GSN }

Plains MM by Anson

2685 Lizzie Leslie, d. unmarried. Administration granted to her father, 1879.

2686 George Birdsall, m. Eleanor E. Jackson, 1882. Children: George Birdsall, Jr., Richard Hewlett, Harold Jackson, Robert Leslie, Elizabeth Leslie, Thomas Whitehead, Francis Sheppard.

2633

MARY ELIZABETH,^{9} of John Black^{8} (2508), Thomas,^{7} Whitehead,^{6} Thomas,^{5} Thomas,^{4} Thomas,^{3} Richard,^{2} Thomas,^{1}

b. Feb. 6, 1842; m. Charles Russell Leffingwell of New York, son of George Washington and Mary Van Loan Leffingwell (see *Leffingwell Genealogy*), at her father's residence, 530 Fifth Avenue, New York, Feb. 4, 1875. Children (*Leffingwell*):

Russell Cornell, b. Sept. 10, 1878, in New York. Class of 1889 Yale University; now finishing a three years' course in the law school of Columbia University.

Julia Cornell, b. Feb. 21, 1880, in New York.

Helen Cornell, b. March 7, 1883, in Yonkers, N. Y.

2635

JOHN MILTON,^{9} of John B.^{8} (2505), Thomas,^{7} Whitehead,^{6} Thomas,^{5} Thomas,^{4} Thomas,^{3} Richard,^{2} Thomas,^{1}

b. Aug. 27, 1846; m. Sarah Keen, Philadelphia, Jan. 9, 1873. Children:

2687 John Keen, b. April 21, 1877; d. Feb. 12, 1893.
2688 Irwin Hewlett, b. April 27, 1881.
2689 Milton Longacre, b. Feb. 11, 1884.
2690 John Black, b. Sept. 8, 1885.

Educated at the Mt. Washington Collegiate Institute. He entered his fathers establishment to learn the business, was soon taken in the concern as a partner, and succeeded his father as its head, eventualy becoming the owner, the concern still retained the name of J. B. & J. M. Cornell. His residence is No. 26 East 37th Street, New York, his summer home being Seabright, New Jersey (see *Prominent Families of New York*).

Cornell

Dartmouth, MS
L. Is - Cow Neck

Joshua^{3}, John^{2}, Thomas^{1}

JOHN CORNELL.^{2} J.P.

AND DESCENDANTS

what happened to them
who was their mother

7

JOHN,^{2} of Thomas,^{1} had 5 chld by 1676*

b. (supposed) about 1637; d. about 1704; m. Mary Russell, daughter of John and Dorothy of Dartmouth, Mass., 1669; she was b. 1645. Children: all born after 1676 (unlikely)

mar at 32; she 24

p. 269-71 3001 Richard^{3} of Scarsdale, b. 26.1, 1678; d. 15.4, 1757; m. Hannah Thorne, 1701.
p. 271 3002 Joshua,^{3} b. 1677; m. Sarah Thorne.
p. 272 3003 Mary,^{3} b. 1679; m. James Sands, 1697.
p. 272 3004 John, b. 1681; m. Mary Starr.
p. 272 3005 Caleb,^{3} b. 1683; d. 1734; m. Elizabeth Hagner, Oct. 10, 1705.
3006 Rebecca, b. 1685; m. John Starr of Danbury, Conn.

Descent from both

murder

1673, March 3, Mary (Russell) Cornell, wife of John^{2} Cornell of Plymouth Colony, testified on the trial of her brother in-law Thomas.^{2} 1673, July 4, he (JNO 2) was one of those appointed by the court at Dartmouth, Mass., to take charge of so much of his brother Thomas' estate as was in Dartmouth. *1676, Oct. 3, the Governor grants to John Cornell "who with his wife and five small children, had been driven from the eastward by the Indians," a tract of 100 acres of land on the west side of Cow Neck NY. He built a house here, but the land was claimed by the inhabitants of Hempstead, N.Y. who pulled the house down. Those concerned in this were afterwards indicted and convicted.* It may have been to quiet the title to this piece of land that Governor Andros issued a patent to John Cornell, Sept. 29, 1677, for 116 acres "near the bottom of Cow Neck, adjoining Cow Bay," with a privilege of acquiring an additional 100 acres. This privilege was exercised when a patent was taken from Governor Dongan, NY dated Dec. 13, 1686, L.I. for 100 acres north of the above and extending to the Sound. A tract of land on the first grant was reserved for a family burying ground. John^{2} and his wife were both buried there. 1683, Oct. 11, his land in

1 he had 5 ch. ? 3! before Richard! Who? King Phil war 39

I doubt this

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* See full account in *Onderdonk's Queens County*, pp. 9-10.

Cont. p. 268

Can John^{2} of Dartmouth & John^{2} of Cow Neck NY be

JOSHUA CORNELL

3

Joshua³ [illegible] b. (supposed) about 16[illegible]; d. about 1700; m. Mary Russell, daughter of John and Dorothy of Dartmouth, Mass., 166[illegible]; she was b. 16[illegible]. Children:

3001 Richard, m. [illegible], b. [illegible], 1676; d. [illegible], 17[illegible]; m. Hannah [illegible]
3002 [illegible]
3003 Mary, b. 1679; m. James Eagle, 1697.
3004 John, b. 1681; m. Mary Starr.
3005 Caleb, b. 1683; d. 1714; m. Elizabeth Hopper, Oct. 10, 1705.
3006 Rebecca, b. 1685; m. John Starr of Danbury, Conn.

1671, March 5, Mary Cornell, wife of John Cornell of Plymouth Colony, testified on the trial of her brother Thomas. 1673, July 4, he was one of those appointed by the court at Dartmouth, Mass., to take charge of so much of his brother Thomas' estate as was in Dartmouth. 1676, Dec. 5, the Connecticut [illegible] grants to John Cornell "who hath his wife and divers small children, and been driven from the plantation by the Indians," a tract of [illegible] acres of land on the east side of Cow Neck. He built a house there, but the land was claimed by the inhabitants of Hempstead, who pulled the house down. These [illegible] and [illegible] [illegible] [illegible].* It may have been to quiet his title to this piece of land that Governor Andros [illegible] to John Cornell, Sept. 29, 1677, for [illegible] acres "near the bottom of Cow Neck, adjoining Cow Bay," with a privilege of acquiring an additional [illegible] acres. This privilege was exercised when a patent was taken from Governor Dongan, dated Dec. 13, 1686, for [illegible] acres north of the above and extending to the Sound. A tract of land on the [illegible] was [illegible] and [illegible] John and his wife [illegible] [illegible], 1695, Feb. [illegible] he [illegible]

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* For full [illegible] in the [illegible] Cornell Family, p. [illegible]

2681 Lizzie Leslie, d. unmarried. Administration granted to her father, 1870.
2682 George Birdsall, m. Florence E. Jackson, 1882. Children: George Birdsall, Jr., Richard Hewlett, Harold Jackson, Robert Leslie, Elizabeth Leslie, Thomas Whitehead, Francis Sheppard.

2638

Mary [illegible], of John M.⁸ (1628), Thomas,⁷ Whitehead,⁶ Thomas,⁵ Thomas,⁴ Richard,³ Thomas.² b. Feb. 6, 1841; m. Charles Russell [illegible] of New York, son of George Washington and Mary Van Zandt [illegible] (see [illegible] Genealogy), at her father's residence, 120 Fifth Avenue, New York, Feb. 4, 1875. Children ([illegible]):

Russell Cornell, b. Sept. 12, 1868, in New York. Class of 1889 Yale University; now finishing a three years' course in the law school of Columbia University.
Julia Cornell, b. Feb. 21, 1880, in New York.
Helen Cornell, b. March 5, 1884, in Yonkers, N. Y.

2639

John [illegible], of John M.⁸ (1628), Thomas,⁷ Whitehead,⁶ Thomas,⁵ Thomas,⁴ Richard,³ Thomas.² b. Aug. 17, 1847; m. Sarah Eyre, Philadelphia, Jan. 9, 1879. Children:

4687 John Eyre, b. April 21, 1879; d. Feb. 12, 1891.
4688 Irwin Hewlett, b. April 23, 1881.
4689 Milton Longacre, b. Feb. 18, 1886.
4690 John Steele, b. Sept. 8, 1889.

Educated at the Mt. Washington Collegiate Institute. He entered his father's establishment to learn the business, was soon taken in the concern as a partner, and afterwards [illegible] his father as its head, eventually becoming the owner, the concern still retaining the name of J. B. & J. M. Cornell. His residence is No. 21 East 74th Street, New York, his summer home being Seabright, New Jersey (see Cornell Family of New Jersey).

N.Y.

Hempstead is rated at £40. 1688, Aug. 25, he was appointed a Justice of the Peace. In 1694, or 1695 he sold part of his farm to Captain John Sands, who gave the place the name of Sands Point. In 1698, he and four others of his family are mentioned in the census of Queens County. 1699, Feb. 9, he and his wife convey to their son Joshua,^{3} land adjoining Samuel Sands.* 1699, Feb. 13, he and his wife convey to their son Richard,^{3} land adjoining his dwelling on Cow Neck and adjoining Joshua^3 Cornell.* (#3002)

JOHN^2 CORNELL

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* *Queens County Records, A.* 171, 172.

DESCENDANTS OF JOHN^2 (7).

3001

QUAKER

Richard,^{3} of John^2 (7), Thomas,^{1} b. 26.1, 1678; d. 15.4, 1757; aged 79 years; buried at Mamaroneck; m. Hannah Thorne, 1701, daughter of John and Mary (Pearsall) Thorne; she was b. 1678; d. 1756. Children:

JOSHUA^4 maternal line; sister of Sarah Thorne^3 w/o JOSHUA CORNELL

3007 Mary, b. 7.10, 1703; d. Sept. 15, 1762; m. Edward Sands.

3008 Deborah, b. 1.3, 1705; d. 1779; m. Matthew Franklin, 14.3, 1723, brother of No. 3020 and son of Henry and Dorothy (Bowne) Franklin(?). He was a Quaker preacher (see Franklin Lineage, Appendix).

3009 Richard,^{4} b. 6.10, 1708; d. 1758; m. Mary Ferris, 11.3, 1732. owned 2 slaves in 1755.

3010 Joseph,^{4} b. 4.11, 1712, at Cow Neck; d. 1770; m. Phebe Ferris, 20.4, 1734.

3011 Hannah,^{4} b. 26.2, 1711; m. Josiah^4 Quimby; he was b. March 21, 1712.

3012 Phebe^4 Thorne, b. 6.3, 1715; d. before 1759; m. (1) Ebenezer Haviland, 1735; m. (2) John Williams.

3013 John,^{4} b. 30.7, 1716; *d. s. p.* 1783-4. eccentric, d. in a fit. Afterward, his money found in goose nests, etc. owned farm on Quaker Ridge, p. 276; he also owned slaves in 1755, named Mary, Stephen & Aaron, p. 275.

3014 Rebecca,^{4} b. 30.7, 1716 (twin of above); d. 1735; m. Edward Burling; he was b. 3.12, 1713-4.

3015 Elizabeth,^{4} b. 15.11, 1717; d. 1795; m. (1) Aaron Palmer, son of Nehemiah; he was b. 1715; Child: Sarah m. Benjamin Ferris; m. (2) Aaron Quimby, Feb. 17, 1740. Child: Mary m. Uriah Field, Jan. 18, 1764 (see *Field Genealogy*).

3016 Benjamin,^{4} b. 18.9, 1723; d. 25.7, 1771; m. Abigail Stevenson, 17.9, 1742.

In 1702, Richard^3 and his brothers John^3 and Joshua,^{3} buy from Thomas Willett for £600, the farm that John,^{3} Richard^3 and Caleb^3 lived on, and where they all had ship-yards. 1705, March 10, these three and their wives convey to their brother Caleb,^{3} half of this tract with buildings, orchards, etc. It is described as on the west side of Cow Neck. 1703, Feb. 29,

Hempstead N.Y.?

1703

3 CORNELL,

Richard was foreman of the grand jury which ignored the bill against Bownas the Quaker. 1705, Aug. 12, he buys of his brother John^{3} for £110, land on the west side of Cow Neck.* About 1713, he bought 500 acres in Scarsdale from the heirs of Samuel Palmer. It was probably through the Richbills and Motts that Richard^{3} became interested in Westchester County.† 1719, it was voted to build a Friends' meeting house at Cow Neck, the place and dimensions to be left to Richard^{3} Cornell, William Mott and others. From 1721 to 1726, he was annually elected a fence viewer in Hempstead. 1724, March 31, "Richard^{3} Cornell of Cow Neck, Hempstead, Nassau Island," sold to Benoni Merritt of Rye, Westchester Co., 200 acres in Fauconier's Patent (now part of Northcastle).‡ Caleb^{3} witnessed this deed which was for £135. 1728, Aug. 24, Richard's^{3} name, with about twenty others, is signed to an agreement with the Commissioners of Highways of Cow Neck. Baird§ says that he removed to Westchester in 1725. He owned his farm at Cow Neck, however, until 1730, when he sold it to his son-in-law Edward Sands. 1730, 10.7, joined the Purchase Meeting, Westchester Co., N. Y., with certificate from Westbury, L. I. By the will of his brother-in-law James Sands (mar. Mary^{3}), it appears that in 1730, he and Richard^{3} Cornell owned land together in Goshen, Orange Co. 1733, Dec. 16, he and other Quakers "inhabitants and freeholders of Westchester County," petition against Nicholas Cooper the sheriff, for refusing to allow them to vote. His will is dated Oct. 31, 1756, and was proved April 21, 1757. His four sons, Richard, Joseph, John and Benjamin are to take all his lands in Scarsdale, New Rochelle and Mamaroneck. His five daughters are also mentioned, Phebe, as the deceased wife of John Williams, leaving two daughters, Hannah Griffin and Elizabeth Haviland. The executors named were his son Richard, Edward Burling and John Burling, of whom the first two qualified.*

[illegible] Purchase MM

He lived in Scarsdale about two miles west of Mamaroneck village on Quaker Ridge, probably a few rods south of the Quaker Church. The towns of Scarsdale, New Rochelle and Mamaroneck join at that point, being separated by the Quaker Ridge Road. His farm was in the three towns. Some of his descendants still live on the farm.

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* *Queens County Records, B.* 2, 189.

† 1661, June 8, John Richbill purchased from the Indians three necks of land bounded east by Mamaroneck River and west by Mr. Pell's purchase. Pell set up a claim to the land which was finally settled in 1668. Governor Lovelace issued a patent to Richbill. He dying in 1684, his nephews conveyed the great Middle Neck lying in Scarsdale and Mamaroneck to Samuel Palmer whose heirs, after 1713, sold 500 acres to Richard Cornell. About 1764, the heirs of James Delancy began suit against Benjamin, Joseph, Peter and John Cornell, sons and grandsons of Richard, claiming these lands, which claim was not sustained, except a small piece which was west of the Scarsdale line (see *Bolton* and *Scharff's History of Westchester County*).

‡ *Rye Records, C.*, 139.

§ *History of Rye*, p. 458.

* *New York Wills*, 20: 249.

border of Anne Hutchinson house

3002

prob. shipwright. See #3001

Joshua,^{3} of John^{2} (7), Thomas,^{1}

b. 1677; m. Sarah Thorne, sister of Hannah (3001). Children:

3017	Joshua, b. 1696; m. Charity Haight.
3018	John, *d. s. p.*
3019	Samuel, b. 1702; d. 1768; m. Hannah Carman, 1724.
3020	Sarah, m. Henry Franklin, son of Henry and Dorothy (Bowne) Franklin, brother of Matthew (the Quaker preacher) (3008), settled near Purchase. MM
3021	Elizabeth, m. Joshua Franklin.

1699, Feb. 13, Joshua^{3} receives from his father John,^{2} a deed of ⅓ of a lot lying on the east of John's^{2} house lot, and adjoining Samuel Sands. He also joined in the deed with his brothers Richard^{3} and John^{3} to Caleb,^{3} in 1705. In 1708 and 1709 he is chosen fence viewer and surveyor of highways for Cow Neck, in Hempstead. A muster roll of Joshua^{3} Cornell's Company, of Queens County, dated Oct. 25, 1715, is on file at Albany. 1716, Nov. 5, Capt. Joshua^{3} registers an ear-mark for cattle in Hempstead.

3003

Mary,^{3} of John^{2} (7), Thomas,^{1}

b. 1679; m. James Sands of Mattinnicock, L. I., formerly of Rhode Island, 1697; he was b. 1662; d. 1731 or 1733. Son of James and Sarah (Walker) Sands. Interred on his farm.

for Hannah Thorne

3 CORNELL

Richard was foreman of the grand jury which ignored the bill against Bownas the Quaker. 1705, Aug. 12, he buys of his brother John for £110, land on the west side of Cow Neck.* About 1713, he bought 500 acres in Scarsdale from the heirs of Samuel Palmer. It was probably through the Richbills and Motts that Richard became interested in Westchester County.† 1719, it was voted to build a Friends' meeting house at Cow Neck, the place and dimensions to be left to Richard Cornell, William Mott and others. From 1721 to 1726, he was annually elected a fence viewer in Hempstead. 1724, March 31, "Richard Cornell of Cow Neck, Hempstead, Nassau Island," sold to Benoni Merritt of Rye, Westchester Co., 200 acres in Fauconier's Patent (now part of Northcastle).‡ Caleb witnessed this deed which was for £135. 1728, Aug. 24, Richard's name, with about twenty others, is signed to an agreement with the Commissioners of Highways of Cow Neck. Baird§ says that he removed to Westchester in 1725. He owned his farm at Cow Neck, however, until 1730, when he sold it to his son-in-law Edward Sands. 1730, 10.7, joined the Purchase Meeting, Westchester Co., N. Y., with certificate from Westbury, L. I. By the will of his brother-in-law James Sands, it appears that in 1730, he and Richard Cornell owned land together in Goshen, Orange Co. 1733, Dec. 16, he and other Quakers "inhabitants and freeholders of Westchester County," petition against Nicholas Cooper the sheriff, for refusing to allow them to vote. His will is dated Oct. 31, 1756, and was proved April 21, 1757. His four sons, Richard, Joseph, John and Benjamin are to take all his lands in Scarsdale, New

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* *Queens County Records, B.* 2, 189.

† 1661, June 8, John Richbill purchased from the Indians three necks of land bounded east by Mamaroneck River and west by Mr. Pell's purchase. Pell set up a claim to the land which was finally settled in 1668. Governor Lovelace issued a patent to Richbill. He dying in 1684, his nephews conveyed the great Middle Neck lying in Scarsdale and Mamaroneck to Samuel Palmer whose heirs, after 1713, sold 500 acres to Richard Cornell. About 1764, the heirs of James Delancy began suit against Benjamin, Joseph, Peter and John Cornell, sons and grandsons of Richard, claiming these lands, which claim was not sustained, except a small piece which was west of the Scarsdale line (see *Bolton* and *Scharff's History of Westchester County*).

‡ *Rye Records, C.*, 139.

§ *History of Rye*, p. 458.

1st copy

Rochelle and Mamaroneck. His five daughters are also mentioned, Phebe, as the deceased wife of John Williams, leaving two daughters, Hannah Griffin and Elizabeth Haviland. The executors named were his son Richard, Edward Burling and John Burling, of whom the first two qualified.*

He lived in Scarsdale about two miles west of Mamaroneck village on Quaker Ridge, probably a few rods south of the Quaker Church. The towns of Scarsdale, New Rochelle and Mamaroneck join at that point, being separated by the Quaker Ridge Road. His farm was in the three towns. Some of his descendants still live on the farm.

3002

JOSHUA,[3] of John[2] (7), Thomas,[1]

b. 1677; m. Sarah Thorne, sister of Hannah (3001). Children:

See p 278 **3017** Joshua, + b. 1696; m. Charity Haight.
3018 John, *d. s. p.*
See p 278 **3019** Samuel, b. 1702; d. 1768; m. Hannah Carman, 1724.
3020 Sarah, m. Henry Franklin, son of Henry and Dorothy (Bowne) Franklin, brother of Matthew (3008), settled near Purchase. MM Quaker preac
3021 Elizabeth, m. Joshua Franklin.

1699, Feb. 13, Joshua receives from his father John, a deed of ⅓ of a lot lying on the east of John's house lot, and adjoining Samuel Sands. He also joined in the deed with his brothers Richard and John to Caleb, in 1705. In 1708 and 1709 he is chosen fence viewer and surveyor of highways for Cow Neck, in Hempstead. A muster roll of Joshua Cornell's Company, of Queens County, dated Oct. 25, 1715, is on file at Albany. 1716, Nov. 5, Capt. Joshua registers an ear-mark for cattle in Hempstead.

3003

MARY,[3] of John[2] (7), Thomas,[1]

* b. 1679; m. James Sands of Mattinnicock, L. I., formerly of Rhode Island, 1697; he was b. 1662; d. 1731 or 1733. Son of James and Sarah (Walker) Sands. Interred on his farm. Bur. Rockaw

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* *New York Wills*, 20: 249.

* James Sand who b. Anne Hutchinsons last home on Long Is. in 1643 may have been father of this Jas. + d. 1733, + b. 1662

Richard was foreman of the grand jury which ignored the bill against Browne the Quaker. 1705, Aug. 14, he buys of his brother John for £110, land on the west side of Cow Neck.* About 1717, he bought 290 acres in Scarsdale from the heirs of Samuel Palmer. It was probably through the Richbells and Motts that Richard became interested in Westchester County.† 1719, it was voted to build a Friends' meeting-house at Cow Neck, the place and dimensions to be left to Richard Cornell, William Mott and others. From 1718 to 1726, he was annually elected a fence viewer in Hempstead. 1724, March 31, "Richard Cornell of Cow Neck, Hempstead, Nassau Island," sold to Samuel Merritt of Rye, Westchester Co., 100 acres in Pancoyer's Patent (now part of Northcastle).‡ Caleb witnessed this deed which was for £135. 1718, Aug. 14, Richard's name, with about twenty others, is signed to an agreement with the Commissioners of Highways of Cow Neck. Baird§ says that he removed to Westchester in 1725. He owned his farm at Cow Neck, however, until 1730, when he sold it to his son-in-law Edward Sands. 1730, 10–7, joined the Purchase Meeting, Westchester Co., N. Y., with certificate from Westbury, L. I. By the will of his brother-in-law James Sands, it appears that in 1732 he and Richard Cornell owned land together in Goshen, Orange Co. 1733, Dec. 18, he and other Quakers "inhabitants and freeholders of Westchester County," petition against Nicholas Cooper, the sheriff, for refusing to allow them to vote. His will is dated Oct. 21, 1736, and was proved April 21, 1757. His four sons, Richard, Joseph, John and Benjamin, are to take all his lands in Scarsdale, New Rochelle and Mamaroneck. His five daughters are also mentioned, Phebe, as the deceased wife of John Williams, leaving two daughters, Hannah Griffin and Elizabeth Haviland. The executors named were his son Richard, Edward Burling and John Burling, of whom the first two qualified.*

He lived in Scarsdale about two miles west of Mamaroneck village on Quaker Ridge, probably a few rods south of the Quaker Church. The towns of Scarsdale, New Rochelle and Mamaroneck join at that point, being separated by the Quaker Ridge Road. His farm was in the three towns. Some of his descendants still live on the farm.

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* Queens County Records, B, p. 280.

† 1661, June 8, John Richbell purchased from the Indians three necks of land bounded east by Mamaroneck River and west by Mr. Pell's purchase. Pell set up a claim to the land which was finally settled in 1666. Governor Lovelace issued a patent to Richbell. He d. in 1684. Heathcote conveyed the great Middle Neck lying in Scarsdale and Mamaroneck to Samuel Palmer whose heirs, after 1717, sold 290 acres to Richard Cornell. About 1762, the heirs of James Delancy began suit against Benjamin, Joseph, Peter and John Cornell, sons and grandsons of Richard, claiming these lands, which claim was not sustained, except a small piece which was west of the Scarsdale line (See Bolton and Scharf's History of Westchester County).

‡ See Records, C., 180.

§ History of Rye, p. 218.

2802

Joshua,^{4} of John^3 (1), Thomas.^{2}

b. 1673; m. Sarah Thorne, sister of Hannah (5011). Children:

5019 Joshua, b. 1691; m. Charity Haight.
5020 John, d. s. p.
5021 Samuel, b. 1703; d. 1768; m. Hannah Carman, 1727.
5022 Sarah, m. Henry Franklin, son of Henry and Dorothy (Weeks) Franklin, brother of Matthew (5008), settled near Purchase.
5023 Elizabeth, m. Joshua Franklin.

1691, Feb. 11, Joshua received from his father John, a deed of gift of a lot lying on the east of John's house lot, and adjoining Samuel Sands. He also joined in the deed with his brothers Richard and John to Caleb in 1709. In 1708 and 1716 he is chosen fence viewer and surveyor of highways for Cow Neck in Hempstead. A muster roll of Joshua Cornell's Company, of Queens County, dated Oct. 13, 1715, is on file at Albany. 1716, Nov. 9, Capt. Joshua registers an ear-mark for cattle in Hempstead.

2803

Mary,^{4} of John^3 (1), Thomas.^{2}

b. 1672; m. James Sands of Matinecock, L. I., formerly of Rhode Island, 1697; he was b. 1662; d. 1731 or 1732. Son of James and Sarah (Walker) Sands. Interred on his farm.

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* New York Wills, [illegible]

* Frances Sands wife of James Hutchinson [illegible] 1643 [illegible]
[illegible]

Sands bought from Richard of Rockaway a farm, being part of that patented 1686 to Richard, and where Sands was buried, 1730. James Sands, will, devised a share of land in Goshen, Orange Co., held in partnership with Richard^{3} (3001). Caleb^{3} Cornell (3005) was one of his executors (see Sands' pedigree, appendix, and *Bolton's History*).

3004

John,^{3} of John^{2} (7), Thomas,^{1}
b. 1681; m. Mary Starr of Danbury, Conn.* Child:

3022 John,^{4} b. 1724; d. 1776.

He joined in the deed, in 1705, with his brothers Richard^{3} and Joshua^{3} to Caleb. 1727, Nov. 13, the highway commissioners of Cow Neck lay out a private road for John^{3} Cornell over land of Nathaniel Sands.

3005 prob Shipwright. See #3001

Caleb,^{3} of John^{2} (7), Thomas,^{1}
b. 1683; d. 1734; m. Elizabeth Hagner of Flushing, Oct. 10, 1705. Children:

3023 ^{4} Richardson, CORNELL, b. July 16, 1706; *d. s. p.* Jan. 10, 1732, age 26 of small pox.
3024 ^{4} Caleb, b. March 25, 1708; d. Dec. 16, 1781 (1709-75 Bolton); m. (1) Catherine Thorne; m. (2) Phebe Haight.
3025 Elizabeth, b. Sept. 27, 1711; d. May 10, 1793; m. John Sands, May 12, 1736.
3026 Mary, b. June 19, 1714; d. Dec. 23, 1780; m. Thomas Appleby.
3027 John, b. Oct. 26, 1716; d. Jan. 8, 1790; m. (1) Martha Hewlett, Feb. 13, 1751; m. (2) Phebe Hewlett; marriage license, Dec. 1, 1767.
3028 Susannah, b. 1718; d. young.
3029 Richard, b. May 10, 1720; d. 1772; m. Catherine Dean, Sept. 28, 1742; she d. 1794
3030 William, b. Sept. 15, 1721; d. Nov. 5, 1797; m. Ruth Hewlett, Nov. 2, 1749. Wm. had 4 slaves, Hempstead 1775; a LOYALIST

this John owned slave Nancy; 1782 ordered to cut 4 cords firewood for Br. army

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* The *Starr Genealogy* gives a Capt. Josiah Starr of Hempstead, 1678-1693, who removed with some of his neighbors to Danbury. But it mentions no daughter Mary.

note Dean connection. 1752 a wife of — Cornell named Catherine Dean & her sister widow Margery Sackett, both d/o JOHN DEAN deceased, deeded Sackett St. lot - Montgomerie Ward? Richard 3029's Catherine Dean's son Caleb of NYC was a mariner, a capt who d. in Br. man-of-war.

3031 Margaret, b. Feb. 25, 1728; d. Dec. 16, 1808; m. John Willis, Aug. 26, 1749.
3032 Joshua, b. May 10, 1726; d. June 20, 1800; m. Hannah Hewlett, Oct. 22, 1758.

1705, he takes a deed from his brothers Richard,^{3} Joshua^{3} and John.^{3} 1724, March 31, he witnesses the deed from his brother Richard to Benoni Merritt. 1727, August 24, he and others release to Richard (3001), part of an old highway on Cow Neck, the line of the road having been changed. In 1733 he was an executor of his brother-in-law, James Sands (see No. 3003). 1739, Feb. 7, he and his wife convey to his son Caleb^{4} "shipwright" for £30, six acres at Cow Neck, adjoining John Sands, etc.*

3007

Mary,^{4} of Richard^{3} (3001), John,^{2} Thomas,^{1}
b. 17.10, 1703; d. Sept. 15, 1762; m. Edward Sands of Cow Neck; he was b. 1691; d. March 9, 1746, aged 55 years. Buried at Sands Point. Children (*Sands*):

Ray, d. Feb. 14, 1739.
Henry, b. 1728; d. July 1, 1780; m. Martha Cornell(?), March 14, 1748. (See No. 3059).
Richard,^{4} b. 1730; d. Oct. 25, 1798; m. Deborah Griffith.
George, m. Jemima Smith, bond March 6, 1757.
Sybil, b. Sept. 3, 1727; d. March 1, 1759; m. Stephen Thorne, July 27, 1746.
Hannah,^{5} m. Dr. David Brooks, bond Nov. 30, 1771; he d. 1794. Their^{6} sons established the clothing firm of Brooks Brothers, Catherine Street, New York. great-great grandsons of John^{2}
Mary, b. 1733; d. July 28, 1793; m. William Sutton, April 18, 1779.
Deborah, b. 1736; d. Sept. 1, 1762; m. Edward Mott (as his second wife), bond Oct. 13, 1753.

BROOKS BROS of NYC

Edward Sands of Cow Neck, Hempstead, L. I., will dated "23.11 mo., called January, 1745"; probated March 27, 1746, New York.† Executors: Joseph Mott, Nathaniel Pearsall; names wife Mary, children, and father-in-law Richard Cornell. His

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* *North Hempstead Records*, 3: 294.
† Liber XV., p. 495.

Sands bought from Richard of Rockaway a farm, being part of that patented 1680 to Richard, and where Sands was buried, 1730. James Sands, will, devised a share of land in Goshen, Orange Co., held in partnership with Richard (3003). Caleb Cornell (3005) was one of his executors (see Sands' pedigree, appendix, and *Bolton's History*).

3004

John,⁴ of John³ (7), Thomas¹
b. 1684; m. Mary Starr of Danbury, Conn.* Child:

3022 John,⁵ b. 1722; d. 1776.

He joined in the deed, in 1723, with his brothers Richard and Joshua to Caleb. 1727, Nov. 15, the highway commissioners of Cow Neck lay out a private road for John Cornell over land of Nathaniel Sands.

3005

Caleb,⁴ of John³ (7), Thomas¹
b. 1685; d. 1752; m. Elizabeth Hagner of Flushing, Oct. 16, 1705. Children:

3023 Richardson, b. July 16, 1706; d. s. p. Jan. 12, 1751, of small pox.
3024 Caleb, b. March 18, 1708; d. Dec. 16, 1781 (George Dalton); m. (1) Catherine Thorne; m. (2) Dinah Haight.
3025 Elizabeth, b. Sept. 25, 1709; d. May 16, 1785; m. John Sands, May 11, 1728.
3026 Mary, b. June 19, 1712; d. Dec. 23, 1786; m. Thomas Haight.
3027 John, b. Oct. 26, 1713; d. Jan. 8, 1793; m. (1) Martha Haviland, Feb. 15, 1735–6; m. (2) Phebe Higbee, marriage license, Dec. 6, 1761.
3028 Sands, b. 1718; d. young.
3029 Richard, b. May 10, 1720; d. 1791; m. Catherine Cornell, Sept. 28, 1745.
3030 William, b. Sept. 13, 1723; d. Nov. 3, 1803; m. Ruth Haviland, Nov. 4, 1750.

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* The Starr Genealogy gives a Capt. Josiah Starr m. Hempstead, 1698, who removed with some of his neighbors to Danbury. He had a daughter Mary.

3031 Margaret, b. Feb. 25, 1728; d. Dec. 18, 1800; m. John Willis, Aug. 26, 1749.
3032 Joshua, b. May 12, 1726; d. June 20, 1800; m. Hannah Hewlett, Oct. 27, 1754.

1729, he takes a deed from his brothers Richard, Joshua and John. 1722, March 17, he witnesses the deed from his brother Richard to Samuel Merritt. 1727, August 24, he and others release to Richard (3003), part of an old highway on Cow Neck, the line of the road having been changed. In 1729 he was an executor of his brother-in-law, James Sands (see No. 3002). 1739, Feb. 7, he and his wife convey to his son Caleb, shipwright, for £75, six acres at Cow Neck, adjoining John Sands, etc.*

3007

Mary,⁴ of Richard³ (3), John², Thomas¹
b. 1710; d. Sept. 11, 1765; m. Edward Sands of Cow Neck; he was b. 1691; d. March 9, 1746, aged 55 years. Buried at Sands Point. Children (Sands):

Ray, d. Feb. 14, 1734.
Henry, b. 1716; d. July 1, 1780; m. Martha Cornell, March 14, 1738. (See No. 3019.)
Richard, b. 1727; d. Oct. 31, 1798; m. Deborah Griffin.
George, m. Jemima Smith, bond March 6, 1752.
Sybil, b. Sept. 3, 1727; d. March 1, 1793; m. Stephen Thorne, July 17, 1748.
Hannah, m. Dr. David Brooks, bond Nov. 30, 1751; he d. 1794. Their sons established the clothing firm of Brooks Brothers, Catherine Street, New York.
Mary, b. 1735; d. July 28, 1795; m. William Sutton, April 18, 1754.
Deborah, b. 1732; d. Sept. 5, 1760; m. Edward Mott (as his second wife), bond Oct. 18, 1753.

Edward Sands of Cow Neck, Hempstead, L. I., will dated January, 1745–6, probated March 27, 1746, New York.† Executors: Joseph Mott, Nathaniel Pearsall; names wife Mary, children, and father-in-law Richard Cornell. His father's will names Mary, wife of Edward Sands.* He had a brother Nathaniel Sands. He mentions land bought of his father-in-law Richard^{3}Cornell.

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* Mott's Hempstead Records, I: 201.
† Liber XV: p. 69.

slave owner

3009

Richard,^{4} of Richard^3 (3001), John,^{2} Thomas,^{1}
b. 6.10, 1708; d. 1758; m. Mary Ferris, 11.3, 1732. Child:

3033 Peter, b. 1732; d. 30.7, 1767; m. Sarah Haviland, May 3, 1751.

In 1720, he registered in Hempstead an ear-mark which had belonged to his grandfather John^2(7). In 1755, he is registered as owning two slaves. His will ("Richard^{4}Cornell of Scarsdale,") is dated 1758, and was proved Aug. 14, of the same year. He leaves to his son Peter,^{5} a riding horse given him by his father, and half of his lands in Scarsdale. His lands in Northcastle are to be sold. He makes provision for his granddaughter Mary^{6}Cornell, to be paid her when she is eighteen. His wife Mary is to have the residue for life, with reversion to Peter. Executors: wife Mary, son Peter and brother Benjamin (3016), Witnesses: Ebenezer Haviland, Abigail Cornell (3016), and Hannah Cornell (3019).†

Peter^5(3033)
had negro girl BET.
he was bur. Quaker
meet house at
Mamaroneck

3010

Joseph,^{4} of Richard^3 (3001), John,^{2} Thomas,^{1}
b. 4.11, 1712, at Cow Neck, L. I.; d. 1770; m. Phebe Ferris, daughter of Peter, 20.4, 1734 (by *Friends' Records*). Children:

3034 Joseph, b. 1735; m. Sarah Hadden, 15, 7 mo., 1756.
3035 Hannah, b. 1736; m. James Fowler, 21.12, 1758.
3036 Richard, b. 1738; d. 1748.
3037 Sarah, b. 1739.
3038 Mary, b. 1741; m. John Merritt of Mamaroneck, 17.4, 1766.
3039 John, b. 1743; d. 1817; m. Alice Williams, 1763.
3040 Ferris, b. 1748; d. 1816; m. (1) Anne Cornell (Richard,^{4} Thomas,^{3} Richard,^{2} Thomas^1); m. (2) Hannah Quimby; m. (3) Sarah Cox.
3041 Phebe, b. 1750; m. Abijah Haight.

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* But Bolton (*Westchester County*), calls him Rev. Henry Sands.
† *New York Wills*, 21: 83.

slave owner NY

In 1755, Joseph Cornell of Mamaroneck and Scarsdale, owned two slaves. Little else is known of him except from his will, which is dated "21st, 11th mo. called November, 1771," and was proved Dec. 30, of the same year. His wife Phebe is to have a negro woman Mercy, "the land where I now live," and land on the east side of the road, between land that was Peter Cornell's (3033) and Benjamin Cornell's (3016) for life. His son Joseph receives a third of his lands in New Hampshire and negro Stephen. John receives land at Horseridge, a salt meadow at Mamaroneck, negro Aaron and a third of the New Hampshire lands. Ferris receives the negro Pomp and the reversion of the home farm. Of his daughters, Sarah and Phebe receive £100 each, and Hannah receives £3. Mary is also mentioned. Executors: wife Phebe, and his sons Joseph and Ferris.*

3012

♀

Phebe Thorne,^{4} of Richard^3 (3001), John,^{2} Thomas,^{1}
b. 6.3, 1715; d. before 1756; m. (1) Ebenezer Haviland, son of Benjamin of Westchester, N. Y.; he d. 1749–50; m. (2) John Williams. Children (*Haviland*):

Mary.
Abigail.
Hannah; b. 3.2, 1738; d. 5.7, 1758; m. John Griffin, 21.4, 1754.
Elizabeth.
Ebenezer.
Thomas.
Benjamin.

These children were all under age at the time of their father's will, and all seem to have died young but Hannah and Elizabeth, they only being mentioned in their grandfather Richard^3 Cornell's will, 1756 (in fact Hannah died aged 20 years). She had no children by her second husband, and Richard's will says: Phebe, deceased wife of John Williams.

3013

John,^{4} of Richard^3 (3001), John,^{2} Thomas,^{1}
b. 30.7, 1716; *d. s. p.*, 1783–4.

He is generally known as John Cornell (or in his will Corn-

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* *New York Wills*, 28: 162.

Foothills Genealogical Society
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Lakewood, Colorado

CHRONOLOGY OF THOMAS¹ CORNELL + Friends
+ Rebecca Briggs Cornell
+ JOHN² CORNELL
Dyer, Hutchinson, R. Williams

YEAR	STATE	COUNTY	CITY	SOURCE	
b. 1595	Essex Co	Eng		THOS.¹ CORNELL	d. 1655
b. 1600	wife	Eng	mar. Eng.	Rebecca Briggs	d. 1673
				9 issue most born Eng	
1630			Boston	Roger Williams] on LYON,	
				John Throckmorton } to Salem;	
			maybe	T. Cornell	
1633			Boston	John Cotton arr.	
			Boston	Wm. Coddington arr.	
1635	??		Mass.	2 CORNELL bros & 1 cousin arr to	
163				Roger William banished	
1634			Boston	Anne Hutchinson & family arr. on Griffin.	
1635	Mar.			Wm Hutchinson, freeman	
1637	NOV		BOSTON	Anne H trial	
"	NOV 2		BOSTON	Baulstone et al disfranchised - wheelright innocent	
"	30		BOSTON	Baulstone et al disarmed; TC keeps place?	
1637	ENG.	Essex Co.		JOHN² CORNELL born	d. 1704
				Dyers arr.	
1637/38				Vane ret. to Eng A.H. trial in Newtown (Cambridge)	
1638	Mar 24		Boston	Hutchinson homesold	
1638	Mar 7		Portsmouth	A.H. Settle Aquidneck - Baulstone Briggs	
1638		Wash. St between Summer & Milk	Boston	CORNELLS arr (also John Briggs)	
	Ag 20			bought Baulstones prop. next W. Codd.	
	Sep 6			Lic inn on trial in Baulston house	
1639	Je 4			TC fined £ for sell wine w/o lic & beer at 2d qt. Lost tavern bus.	

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

CHRONOLOGY OF Thos' Cornell
& Rebecca Briggs
& John^{2} Cornell

YEAR	STATE	COUNTY	CITY	SOURCE
1640			Portsmouth R.I.	T.C. remove to
	Ag 6			" adm. freeman
1641	Feb. 4		Portsmouth	T.C. granted meadow
1642	fall			T.C. went to New Amster w. R.W. & J. Throckmorton
1642	N.Y.	WESTCHESTER		Settled between A. Hutch & J. Throck.
1642-	44		Portsmouth	TC small begun - 1 goat - 10A
1643				T.C. sold Boston prop.
1643	Feb 25 + 28			Keift's attack on Ind. begin war.
	Spt		Pelham	A.H. & fam massacred, during
			New Amster	Kieft war. - Throck & Corn fam escaped
	Je.			R. Williams to Eng for charter
1644		R.I.	Portsmouth	Thos! Cornell rem. to R.I.
1644	Feb 4		Portsmouth	Thos' C gr 100 A adj. to Edw Hutchinson s/o Anne
1645	b.	d/o John & Dorothy	of Dartmouth ? MS.	Mary Russell who mar. John^{2} Cornell
{ 1646	Jl. 25 or 21	N.Y.C.	CORNELL NECK (BRONX)	Kieft gr patent to Thos' C.
1646	R.I.		Portsmouth	Thos' Cl on farm - 100 A on Wading R adj Edw Hutch
1648			Portsmouth	TC on committee
1649			Portsmouth	TC on Town Council
1649			Portsmouth	John Briggs ap. Erle & Boston's INNS

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

CHRONOLOGY OF Thomas¹ Cornell
& Rebecca¹ Briggs

YEAR	STATE	COUNTY	CITY	SOURCE
b. 1595	Essex Co.	ENG	Saffron-Walden parish	b. 1600, London
m.		ENG.		REBECCA BRIGGS/d/o Henrie
,		ENG		14. 9 issue; most b. Eng.
1638	Ms. ?	Arr. on Lyon Feb 5, 1630	BOSTON	neighbor of Coddington
Sept 1638			" Innkeeper	age 43
Je 1639				Fined for selling wine w/o license
1638	R.I.	Coddington Jno Briggs	Newport Is-Portsmouth	Banished ANN HUTCHINSON's colony
1640	"		Portsmouth	Thos¹ Cornell arr + is made freeman Ag 6
1641				T.C fences meadow + is made constable
1642				made ensign
utumn 1642	New Neth		New Amsterdam	Arr. w/ Roger Williams + Jno Throckmorton
				for R.W. to sail to Eng for R.I. charter 164
Oct 1642	" "			Throck + Corn + 35 fam. permitted by Gov. Kieft
6 Jl. 1643	" "		West Chester (11 mi.	Kieft grants tract of land, after Ind
			from New Amsterdam.	attack of Feb 25 + 28. Ann Hutchinson
				who lived near Throck. k. w/ fam; includ
				Throck + Corn family at home - 16 in all.
	R.I.		Portsmouth	T.C. returned to R.I.
Ag. 1644			"	T.C. granted 100 A next to Ann Hutchinson's
				son Edw. CORNELL ORIG. HOMESTEAD
Jl 26 1646	New Neth	Westchester	Cornell's Neck Doc	T.C. obtain land grant from Kieft on L.I. Sound to Bronx R.
				litigation over by Thos. Pell - ca. 1667
ca. 1654			" "	T.C. driven from N.Y. by Ind.
ca 1653	R.I.		Portsmouth	T.C. served on coroner's jury
1654		Colony of	Providence Plantations	T.C. commissioner of 4 townes of Providence
1655	R.I.		Portsmouth	T.C. d; bur. on homestead
Dec 1651	R.I. ?			T.C. will gave all realest. to Rebecca
Sept 1664				Widow gives to Thos² (son) estate
8 Feb 1673	R.I.		Portsmouth	Widow strangely killed, 2X Coroner's inquest
				burned to death. Bro. John Briggs' vision
3 May 1673	R.I.			Son Thos² executed (perhaps unjustly)
				for matricide.

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

CHRONOLOGY OF ANNE HUTCHINSON
A.H.

YEAR	STATE	COUNTY	CITY	SOURCE
1591				A.H. b. to Francis Marbury, bp. JL. 20.
1605			LONDON - St. Margarets	Father London rector,
1611			"	Vicar H dies
1612				A.H. m. Wm. H. of Alford
1615				AH hears J. Cotton pr in Lincolnshire
1623				AH hears J. Wheelwright pr. M. sis Mary
1631				Roger Williams to Bay Col
1633	aboard Griffin			J. Cotton flees Eng w Edw H. age 20
1634	Nov		Boston	Ch. member 1wk after WH
1635			Boston	(Sir) Henry Vane ~~arr~~ age 24
1636	- My		Boston	A H teaches ye indwelling Holy Spirit
				Winthrop & Wilson ex Cot & Wheelwright
1637		[Oct	Dyer's monster]	Winthrop regains Gov from Vane
"	Nov.			A.H. tried (in Newtown (Camb) age 47
			ROXBURY	To Roxbury, pg; ban lifted
1638	Mar 15		BOSTON	AH church trial
"	Mar 24			19 Prop. of Aquid, inc J Coggs & Baulston
1638			AQUIDNECK, snow	AH walk to AQUIDN. [illegible]
			Dr. Clarke physician	Birthed monster,
				Dyers, + Jane Hawkins' [illegible] Aquid
1638	Dec			Sam'l Gorton to Aquid
1639			Pocasset Aquid	Codd replaced by W H; Codd to Newport.
				Kath M Scott (sis) rel leader at Prov.
1640			Aquid	Hutch group overthrows [illegible] gov
"	Mar			Boston tries to take over Aquid
1642	summer		Aquid	W H. d.
1642	late summer			Aquid refugees led by Throg of Prov. go to L. Is
				35 fam. incl. A.H., Cornell
	autumn		L.I. - Anne's Hoeck's Neck	Throg & Cornell to A.H house for rel services
1643			N. Neth	Kieft's war against Mohegans
"			New Amsterdam	Roger Williams awaits ship to Eng; May thence
"	Sept			L. Is. massacre: A.H., Throg & T. Cornell
				Aquid. Col fled back to R.I

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado from Austin,

CHRONOLOGY OF MARY DYER
& WILLIAM

YEAR	STATE	COUNTY	CITY	SOURCE
1635			BOSTON	W & M adm ch by Rev. Wilson
1637	Mar 15		"	W. vindicates Wheelwright & disfranchised 15 Nov. & guns seized 20 Nov
1638	Mar 7		PORTSMOUTH R.I.	1 of 19 to sign compact
1639	Apr 28			1 of 9 in Newport compact of Codd. & Wm D Sec. 1640-47; Atty Gen. 50-53
1653				to Eng w R. Wms, left Mary in Eng.
1657				Mary ret. from Eng. a QK. & preaches. Imprisoned in Boston. R. [illegible] to Newport
1659			BOSTON	Reprieved from hanging sentence
1660	May 31		BOSTON	Before Gov Endicott for sentence
1660	June 1 or 2		BOSTON	Executed on Commons scaffold as QK
1661-	69		PORTSMOUTH	W. official
1669			PORTSMOUTH	W. bought & named Dyer Is.
1670				W. d. leaving widow Catherine

Foothills Genealogical Society
of Colorado, Inc. See AUSTIN
Lakewood, Colorado

CHRONOLOGY OF ROGER WILLIAMS
1599-1683

YEAR	STATE	COUNTY	CITY	SOURCE
1599			LONDON	b. to merchant tailor JAS & ALICE (Pemberton)
162				m. Mary Barnes
1621	25 June		LONDON	Selected scholar in Sutton's Hosp
1625	7 July		CAMBRIDGE	In Pembroke Coll
1627	Jan		"	B. Arts
1630	1 Dec			Boarded Lion out of Bristol
1631	5 Feb		BOSTON	Arr - godly minister acc to Winthrop
	12 Apr		SALEM	minister w/
	summer		PLYMOUTH gov Bradford	ass't to Rev. Ralph Smith; met Canonicus & Massasoit
1633	fall		SALEM	asst to Rev. Skelton as teacher.
1634			SALEM	pastor on death of Skelton d. 1634.
1635	Apr		BOSTON	In court on chgs of dangerous opinions before Hooker.
"	Oct 9			Court banished him; tho't dangerous by Cotton
1636	Jan.		R.I.	Fled Salem to Narragansett; letter from Vane joined by Throckmorton.
1637				PEQUOT WAR; w/c of R.W.; later letter to Mason/6
1637/8			AQUIDNEK	Set. by Anne H. & Baulstone, Dyer, Codd, Bruggs
1638	24 Mar			Obt Canonicus & M deed
"	8 Oct			Deeded to followers; arr Groton to Newport
1639				Bp. by Ezekiel Holliman; acted as pastor also bp. K. Scott, sis of Anne H.
16				
1643	? Jun		to ENG. via NY	Charter; on voyage wrote "Key to Ind Lang"
			NEW ENG.	UNION of 4 N.E. COL.
1644	17 Sep		BOSTON	Back from Eng w/charter from VANE
1647-8	,64-5, 70-2		R.I.	Ass't
1647	19 My		PORTSMOUTH	1st GEN ASSEMBLY; Newport rep by Codd., elect Pres in '48.
1648/9				Codd to Eng for charter - Aquid.
1649				Throg. & Hempsted brought corn
1649	25 My			Permission to sell alcohol to Ind for sickness Ind Servant K. fowl for him

(2)

Foothills Genealogical Society
of Colorado, Inc.
Lakewood, Colorado

CHRONOLOGY OF ROGER WILLIAMS

YEAR	STATE	COUNTY	CITY	SOURCE
1650	2 Sep		Prov	Tried
1651			To Eng w John Clarke. Codd pet to Ag w/charter	
1652			Eng	Pub "Experiments"; ded to Lady Vane.
1653	1 Apr	Belleau Lincolnshire	Eng- at Sir Henry Vanes	. Taught Milton some Dutch; J.M. printer did RW.
1654				Return from Eng.
1654	12 July		Prov	Writes to John Winthrop
1654-57			R.I.	Pres of Colony
1655				Freeman
1656/57			BOSTON	QK. arr; 1/2 COVE rst.
1658-61			R.I.	Commissioner. 1657 - Rich C. buggery trial at Newp
1658			ENG	RESTORATION OF CHAS II.
1660			R. I.	R. Scott neighbor of RW
1665				Oppressive laws against QK.
? 1669				FOX in Am.
1676-78-79-80				Town Council
1672				Encounter w Geo Fox at Newport
1675-76				Town Clerk
1676	14 Aug			Disposition of Ind capt in King Phil War
1682	6 May			Writes Gov Bradstreet
1683	25 Apr			Died before this date. B. on own land.

DPL assignment/ RESEARCH LOG

Ancestor's Name

~~AH~~ YM
MM
FLUSHING L.I.
Hinshaw

QK. Hist
Hoyt
Cornell
Bowne House

built. They had a burial ground in 1676. At Yearly Meeting, 1696 to 1716, the men met at the meeting house and the women at the Bowne house. The meeting house was built in 1693 of timbers, cut and hewn the preceding winter. It was the largest room in the town, and ample for the Yearly Meeting of 1696.

Stones were never over common on sandy Long Island but in building this house, besides the foundation under the walls, a space in the centre, three by five feet, was surrounded by a stone wall below the floor line, making a pit two feet deep, evidently intended for an open fireplace, where a fire could be burned before a meeting, with a roof opening probably arranged to release the smoke, until the fire was reduced to embers. There are however no ashes or other evidence of a fire there, the early Friends being sufficiently puritanical not to consider warmth a necessity.

By 1716 the house was too small for the Yearly Meeting. A large addition was made, and the west wall of the original house removed, to make the whole into one larger room, for worship, with sliding panels to partition it into two rooms for the business meetings of the men and women. This is the oldest house of worship in the state. of N.Y.

The Friends were early mindful of education, and John Bowne employed a school master for his children. Probably others did the same. With an increasing population in the town, the Friends saw the need of a school house, as shown by the following minute, 6 Mo (Aug) 5, 1703:

> "That a School Ma^{r} being Judged Necessary for ye towne of flushing, it is thought fitt by this meeting yt Samuel Hoyt & ffrancis Doughty Do Seek out a Convenient piece of Ground, to purchase it, & build a School house, thereon, for ye use of friends, about Richard Griffin's lott, uppon the Cross-way, w^{ch} is neere ye Center of Ye towne." The teacher offered to bring the school to mid week meeting in 1709.

The School Fund accounts 1792-1816 shownnames of several Friends not appearing elsewhere in our records.

The Friends in Newtown and Maspeth Kills were a part of the Gravesend Meeting in 1682. On 9 Mo (Nov) 24, 1684 a meeting for worship was allowed, to be held at Robert Field's house every Fourth day. In 1697 the meeting was settled to be every second First day. The Preparative Meeting was laid down in 1771, and the members attached to Flushing Preparative Meeting. Monthly Meeting, however, was held there at intervals until 1780, and occasional meetings were held there as late as 1840. The first meeting house was built in 1722, the second 1760, at what is now Maspeth, L. I. It is long gone, and the adjacent burial ground is neglected and overgrown with weeds.

The records of the Monthly Meeting are in good condition, but for a long period there was negligence in recording data. There are certificates issued for persons of whose membership no record is found, and deaths are recorded, with like lack of background. The records of the other Monthly Meetings in this volume may clear up some of these missing data.

John Bowne was the most notable member in early Flushing. Dr. John Rodman was also very prominent. Data regarding them and other Flushing Quakers before 1805 will be found under New York Monthly Meeting.

As the Orthodox branch in the Monthly Meeting existed only 1828-1829 there are but few references herein concerning them.

SLC 2001

Mich REYNOLDS CORNELL

1840 RUNNELS CORNELL (prob Reynolds

M- 3 ch. 5/10; 1@ 15/20; he 40/50

F- 1@5/ ; 1@ 10/15 ; wife 30/40.

Branch Co. Madison twp. Agric

1850 – Reynolds Cornell

Calhoun Co. Be twp.

Was Reynolds bro. of Dorcas ?

Sis. Susannah's eldest dau Anne Ferguson Beever moved to Bat Cr, Mi. Her youngest dau Phebe A. – NYC healer + spiritualist into seances.

DPL assignment RESEARCH LOG

Ancestor's Name

Today's Date

	Collection or Call Number	Description of Source (Country, Book or Film, Author, Title, Type of Document)	Results
MI	CENSUS 1840	SIMS: Who is D.D. SIMS m. Mary Ann Craft 1837 Ovid Twp — Bran Co. #129	
MI	ST. CENSUS 1845 CEN	SIMS: No Loyd	In Lenawee Co. 1. Henry 2. Nathan
MI	CENSUS 1850	SIMS: 1. LOYD — BRANCH 730 UNION TWP 2. WM. — " 728 " "	
MI	CENSUS 1860 1870	No Branch Co. Sims, or St Jos " " " " " "	L.W. Simms in Wayne Co. p.70
MI		Who is GEO M. SIMS, 21, Sherwood twp. m. Sarah A. Hess, 20, Sherwood, 25 Mar 1860 by MG #2730. Civil War - Co D, 1 MICH L.A.	
OH		Any ref. to Marine Cole in LICKING Co. in 1830s. son Thos b. here 1832. Ad wife SARAH may be HARRIS, not Hamp.	
WALES	Re: Wm Thomas	Nature of rel persecution of Bapt + Congreg dissenters 1695 — Llanwenarth	
		Rev. Wm Thomas 1st set RADNOR twp, Dela Co. as cooper. In Bucks Co was member of MONTGOMERY BAPT CH.	5
		Rev. Wm Thos preaching colleage Rev. Abel MORGAN, pastor of Bapt ch at Pennypack, f. of Mont Bapt Ch	
WALES		In Wales, the Thomases lived on farm "Blassaw" of Wyn in Bedwlldy parish.	
		What is e. side of the Schuylkill in the Northern Liberties in Dela Co?	
	FOR GRUBB	In Union Co. OH HIST. look up Missouri Amanda Grubb (John Fulton) 1843 Atlantic " (Caleb J Hanies) 1859	
OH	CENSUS OH - 1830 1840 1840 1850	MORGAN THOMAS KNOX 205 Middles T MORGAN N. THOMAS DELA 254 NORTON T MORGAN THOMAS BELM. 086 KIRKWOOD T MORGAN THOMAS BELM. 245 PULTNEY T	
VA.	CENSUS-VA - 1790 1800 1810 OH - 1810	GRUBB(s) - Frederick Co. " - Culpepper Co. " - Logan Co - Oh.	
	Onderdonk: Queens Co. p. 9-10	Re prop of John 2 Cornell violated	
N.Y.	G974.7 N427re Christoph. N.Y. Hist MS. 1665-82	ck. further pgs. on Cornells at Cows' Neck, L.I. I have pp. 4-7, 217-21	
	WM. THORNE	N.Y. GEN. + BIOG. records	
		what did the FREE SOIL party stand for?	

SOURCE:

Source:
1850 Mi. Census
CALHOUN CO MICH
Bedford, Twp.

FAMILY GROUP RECORD

"649 p.94

HUSBAND REYNOLDS CORNELL, age 57
Born N.Y. **Place**
Married **Place**
Occupation FARMER
Church Affil. QUAKER
Died **Place**
Buried **Place**
Other wives
Father JOSIAH⁶ (WM⁵ JOSH⁴ JOSH³, JOHN² THOS¹)
Mother (maiden name) ANN REYNOLDS

WIFE DORCAS, age 54 [YOUNG]
Born N.Y. **Place**
Church Affil. QUAKER **Occupation**
Died **Place**
Buried **Place**
Other husbands
Father
Mother (maiden name)

NAME & ADDRESS OF PERSON FILLING OUT THIS SHEET
#3136
Relationship of above to Husband:
Relationship of above to Wife:
NAMES OF HUSBAND AND WIFE ON THIS CHART ARE THE SAME PERSONS AS NOS. & ON LINEAGE CHART NO.

Sex M F	CHILDREN	BORN DATE & PLACE	MARRIED TO WHOM DATE & PLACE	DIED DATE & PLACE
1	HIRAM CORNELL	student 26 N.Y		
2	EDWARD "	farmer 19 N.Y		
3	GEORGE "	14 N.Y		
4	DELISE " f.	13 N.Y.		
5	HENRY "	8 MI.		
6	WILLIAM BACON	farmer 22 MI		
7	EDWARD HOUCHTON ?	laborer 17 CANADA		
8				
9				
10				
11				
12				

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Source
QK MM
NewPaltz & Peeksskill;
Worden: G929.374
W891 ne.

FAMILY GROUP RECORD

HUSBAND JOSIAH⁶ CORNELL
Born 3 of 2m. 1760 Place
Married Place
Occupation
Church Affil.
Died Place
Buried Place
Other wives Res. Esopus, Ny.
Father
Mother (maiden name)

WIFE ANNE
Born 18 of 7mo. 1762 Place
Church Affil. Occupation
Died Place
Buried Place
Other husbands
Father
Mother (maiden name)

Pencil - Cornell Fam

NAME & ADDRESS OF PERSON FILLING OUT THIS SHEET

Relationship of above to Husband:

Relationship of above to Wife:

NAMES OF HUSBAND AND WIFE ON THIS CHART ARE THE SAME PERSONS AS NOS. & ON LINEAGE CHART NO.

Sex M F	CHILDREN	BORN DATE & PLACE	MARRIED TO WHOM DATE & PLACE	DIED DATE & PLACE
	1 [DORCAS	8 of 2mo. 1789	DAVID CODDINGTON	
	2 RICHARDSON	9 of 5m. 1791	ANNA MOSHER	
	3 REYNOLDS	11 of 5m. 1793	DORCAS YOUNG	m. "out by MG.
	4 PHEBE	1 of 3m. 1795	STEPHEN EUSTIS	
	5 ESTHER	28 of 8mo. 1797	CARPENTER	
	6 MARY	10 of 9m. 1800	ABRAHAM LOCKWOOD	
	7 LYDIA	26 of 12m. 1802	CARPENTER	
	NOT IN THESE QK MM			
	8 SUSANNAH	1785	HEZEKIAH FERGUSON	
	9 HANNAH	1787	RICHARD WILDE	
	10			
	11			
	12			

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MICH – CODDINGTON

Battle Cr. MM. (Hicksite) Calhoun Co

1838 - est. Called Milton mm until 1841 & under Genesee MM.
1st Hick MM in MI - Livonia 1835 - 7th mo (often call Plymouth MM). 1841 - named Adrian MM - had both Orth. & Hick meeting.

See "Qk Hist Vol 59, #2, Autumn 1970, pp. 106-112.

Biblio → "A Profile of Hick Qk in MI 1830-60.

See "Qks in MI - by Jos Cox jr MI HIST. MAG Vol 29 #4 (1945) p 512-521

MICROFILM See. SLC - Fam Hist microfilm for Men's Minutes 1838-72.. Womens Minutes 1838-1869.

Order from [illegible] Stake Lib

Excerpted in this book:

1840 - indulged meeting Sherwood, Br Co. mentioned
1843 " " set up.. Maple Street
1863 Battle Cr meet house sold to Cath.

No Codd.. Sims, marriages at Adrian or Bat Cr
Fr-Qk Burying Ground - Bat Cr. Abandone 1848 rem. to Oak Hill cem
Decline = lack of E, membership by migr, marrying out, Spiritualism, call of the world reduced members to 6.. No Codd-Sims here or in cem.

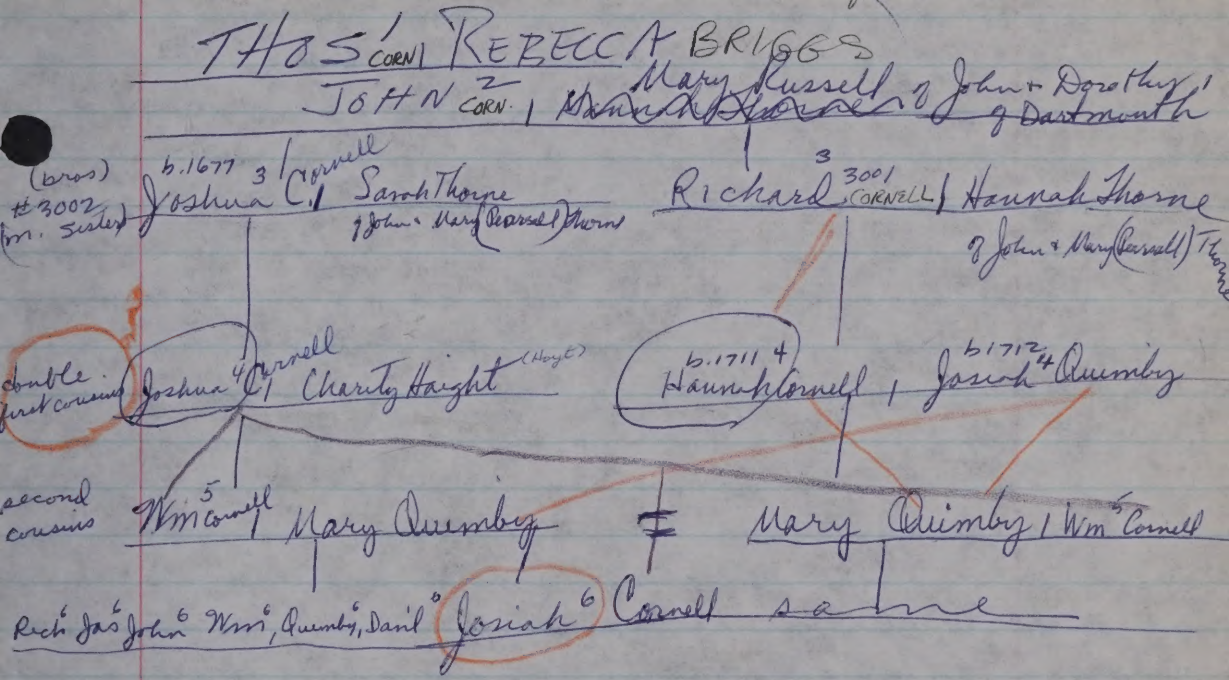
Reynolds Cornell, 9th ch. of Josiah^{6}
(Wm^{5} Josh^{4} Josh^{3} Jn^{2} Thos^{1}), b. ca 1793-5
they rem. from Plains MM to
QK. - m. DORCAS YOUNG. Rensselaerville MM 25:6:1823

HQK elder
Sisters 1. Susannah b. 1785 m. Hezekiah Ferguson
2. Dorcas. b. 1787 m. David Coddington

1800 NY. - CORNWALL
Josiah^{6} #257 & Daniel^{6} - twins of Wm.^{5} - lived side by side in #256 in Ulster Co - NY. They were born 176
Did Daniel have 1 slave?

1830 - 4 Cornells in Mi, Terr - 3 in Monroe Co. - incl. a Daniel (Is this Josiah 6 twin?) NO. b. 1760
1840 - 4 Corn in MI. Terr. incl. a Daniel in Sherwoo
Co. & a Runnels (prob. Reynolds) in Madison Co.

1850 - Daniel Cornell age 62 with wife Anna age 63 [Craft?]
b. 1788 in Branch Co. Mi.
Is Job R. same as J.K. of 1840 - prob. May be s/o Daniel
X a Reynolds Cornell in Calhoun Co - Be twp


THOS CORN 1 | REBECCA BRIGGS
JOHN CORN. 2 | Mary Russell ~~Hannah Thorne~~ of John + Dorothy of Dartmouth
(bros) #3002 (m. sisters)
b.1677 Joshua 3 Cornell | Sarah Thorne of John + Mary (Pearsall) Thorne
Richard 3 3001 CORNELL | Hannah Thorne of John + Mary (Pearsall) Thorne
double first cousins
Joshua 4 Cornell | Charity Haight (Hoyt)
b.1711 Hannah 4 Cornell | Josiah 4 Quimby b.1712
second cousins
Wm 5 Cornell | Mary Quimby
=
Mary Quimby | Wm 5 Cornell
Rich 6 Jas 6 John 6 Wm 6, Quimby 6, Dan'l 6 Josiah 6 Cornell
same

SHOWING DESC FROM 2 of JOHN 2 CORNELL'S SONS: JOSHUA 3
RICHARD 3

QK. PROGRESSIVE in N.Y. & MICH.

CORNELL

MICH - 1830/40 - ERASTUS HUSSEY, Rep./ Free Soil leg. & mayor of Battle Creek - active abolitionist, leader of Progressive Friends (Friends of Universal Human Progress); Hicksite & spiritualist

Day, Bradley A. Day. Prog Fr. in MI & NY. 1839 Mi H QK. chg pol. of Genesee Yr M. (inc. Ont. & W. NY.) Obj. to slavery, auth of clergy & elders. Opposed disownment of abol Isaac Hopper in NY. Split at Marlboro NY. Qk Hist. 1963 52(2) 95-103.
Heiss, Willard C. The Chronicles of John Zachariah; Midwestern Prog Fr. from Bull of Fr. Hist Assoc 1957. 46(2) 99-105 Miami Monthly Meet - Waynesville, Oh. 1846:

Progr. Qk.
Prog Fr. inc. Isaac & Amy Post*, Wm L Garrison, Parker Pillsbury*, & maybe Eliz C Stanton & Lucretia Mott - equal of F, seances. Began 1848 w/ Fox sisters in NY, some Swedenborg infl. Soj Truth arr Bat Cr 1856, moved here 1857 to new com Harmonia, 6 m W of Bat Cr - neighbors Mary & REYNOLDS CORNELL (friends of Posts) ran school in 1850s & 60's.
Was Mary Bloomer ("bloomers") school at Battle Cr, Mich?

CORNELL
Mil Rec for Joshua^3 Cornell, b. 1677 Queens Co, NY 25 Oct 1715. d. 1695 in Greenwich, Ct. See

* Note Pates "brand" names. of food products

2003 SLC Assignment 1. Butler Co, OH. - death/burial of MORGAN THOMAS. b. 1781 Pa Bucks Co

SLC ASSIGNMENT

2003 1830 See Onandago Co NY for ref. to Sims, - Loyd H, Lafayette t
Manlius t Otisco t Onondaga t
Wm. B, Nathan, John.

Who was the JOSEPH CODDINGTON deceased of Branch Co Mich whose last will & testament was probated in Coldwater (co. seat) 5 Jan 1852. But this noticed posted in newspaper

[prob Jos III Coddington, s/o David & Dorcas] 10 Dec. 1851. Could ~~not~~ he be Jos. jr Coddington h/o ? Merabah Hartford (b 1763 – d 1844, Milo or Ithaca, NY) as he was born 1762 & d. 1841, Branch Co, Mi.?

1850 Joseph III Coddington, s/o Dorcas lived in Branch Co. Sherwood p. 558 R or 282 census

Info: Jos. 36, wife Lucia 30, Alice D. 5, Dwight A. 10 mos. 2 ch. DORCAS 62 Coddington mother

1850 Who is the Mary Sims living in Calhoun Co, Homer twp p. 091
and William Sims Branch Co. Union twp 728

1851 18 Dec. who is the Joseph Coddington who estate probated on this day - where in Mi. Prob Jos III Codd, s/o David & Dorcas.

1852 Apr 16 - Loyd H. Sims still in Branch Co. but who is George M. Sims, 21 of Sherwood who m. Sarah A. Hess, 20 at Sherwood. Is this bro of Eliza M Sims?

Quaker heritage of Richardson⁵ REYNOLDS (John⁴, Sgt. Jonathan³, Jonathan², John¹). See Chappaqua MM

I HAVE THIS; Noted (See DPL G929.2 R336RD p. 40 and earlier for Jonathan² Reynolds. in Reynolds, M.H. Hist. & Desc. of John & Sarah Reynolds of Watertown Ms, Wethersfield, Stamford & Greenwich, Ct.

Ck Chappaqua NY MM records 1784 21 — for mar of Anne⁶ Reynolds m. 1784 to Josiah⁶ Cornell b. 1760 - 3 ch. (s/o Wm. & Mary of Phillipsburg)

2003 SLC Assignment 1. Butler Co, OH. - death/burial of MORGAN THOMAS, b. 1781 Bucks Co PA. d. 1840/50 - Dela Co OH.
War of 1812 - Paxton Rangers? Wife - MARY A. m. PA, before 1804.

1905 2. Death/burial of JOHN BURTON JOHNSON b. 1/8, 1823 Dela
d. 7/21 1905
1850 and 1st wife CATHERINE COLLINS b. 4/16, 1823, Dela. d. 11/09, 1852 OH.

1905 for JOHN BURTON JOHNSON death look in these counties

OKLA - w/ dau Louisa Dodd Ellis

KS - Sedgewick w/ dau Harriet or 2nd wife "

ILL. - Piatt

1900, Where was JBJ at this census
Where was son Harrison Goldsberry Johnson in 1880 and 1900?

Death 3. Where/when did David (b. 1785 - Newburg, NY) & Dorcas Cornell Coddington (b. 1789 - ny
Prob. in MICH. - try Branch or St. Jos. Co.

4. 1850 Census - Details for

		Pg.	
Loyd Sims	Branch Co.	730	Union
Mary Sims	Calhoun Co.	091	Homer
I have this ~~Richardson Coddington~~	~~St. Jos Co.~~	~~323 R.~~	~~Leonidas~~

929.273 F381C2 SLC 5. Refer again to SUSANNAH CORNELL FERGUSON & HER DESCENDANTS 1st read SLC, 1996.
for more details on Susanna & children, esp.
Anna Bevier; John C. Ch. 9; Esther Ch. 10, and
esp. Phebe A, Ch. 11 - spiritualist. & KATE, gdd. CH - 6 "Homer"

6. ~~Info needed on Mary Bloomer~~ who ran school
~~at Battle Ck Mi - originator of bloomer costume.~~

7. WAS w/o Reynolds Cornell - Dorcas Young or Haviland -
& was she related to Laura Smith Haviland ardent abolitionist of Adrian
or Raisin Valley MM → 1832. Died 1834.]

8. Refer again to Errol T. Elliott's - Frontier Quakers - for biog

Cornell - file SLC 2001

37. HINSHAW, W.W. Qk. Encyclop. re CORNELL FILE

Vol III N.Y. 1657ff NYC + Lg Is - Hick + Ortho
1. FLUSHING MM - copy p.375

YR. ___
VOL. III NY MM
d/o Josiah^{6} } Mary Cornell, dt Josiah^{6} + Anna m. 1826 Abraham Lockwood
d/o Josiah^{6} } Phebe R. " of Plains MM. went to Battle Cr (H) 1848
s/o Josiah^{6} } Richardson " + Anna + ch members here

1828 (Hick-Ortho split) - Joel + Anna (ae 78?) Cornell + 6 ch went Hicksite
at Marlboro MM (as did Susanah (dau. of Josiah?) + Mary (dau of Josiah^{6}?) Cornell yes.

VOL. I - Carolinas
Vol. V VOL IV - PA-OH
VOL VI - VA

Cornell-file

MICH aka Linnia

SLC 2001
QK.
HIST.
Hinshaw ?

p225

1837 **CORNELL**, keepsie dtd 1834, 3, 19

37, 10, 12 " , Job dis mou (compl 1836,4,7 Hartland MM, NY)

38, 4, 12 " , Daniel Jr. dis for attending places of diversion and pd & a

1839, 1, 10 " , Esther, form BOWERMAN, dis mou

1839, 10, 10 " , Daniel and wife Anna compl of by Collins MM. Daniel and wife chm their leaving Collins MM with debts unpaid and say they will pay them as soon as possible. s/o ?

1840, 5, 14 " , In reply to a cert received fr Collins MM "We have received your certificate for Daniel and wife Anna and their ch: Job, Asa, Daniel, Lydia, Phebe, Sarah, Benjamin, Stephen and Samuel. Hartland MM compl against Job who is now dis; Daniel dis; Asa na and pd & a, so we will not accept your certificate but return it."

1841, 3, 11 " , Daniel, wife Anna and minor ch: Phebe, Sarah, Benjamin, Stephen B., and Samuel N. rocf Collins MM dtd 1840, 10, 29

1843, 6, 8 " , Daniel dis pd & a and frequenting places of diversion (Rollin PM)

Dec ~~1844, 40~~

1843, 12, 14 " , Anna dis pd & a and embracing doctrines entirely adverse to our society d/o J ?

1843, 12, 14 " , Lydia Ann CRAFT, form CORNELL, dis mcd. (Compl of 1841,3,11 by Collins MM, NY. 1842,1,12 she was mbr of Raisin MM)

1843, 12, 14 " , Phebe PARKINSON, form CORNELL, dis mou, pd & a. (Compl Rollin PM 1841,10,14)

1843, 12, 14 " , Sarah L. PARKERSON, form CORNELL, dis mou and pd & a (Compl Rollin PM 1843,1,12)

1832, 2, 9 COT, Mary compl for refusing to subordinate to the to the legit. YM

1872, 1, 11 COWGILL, Susan visits fr Wabash MM, IN

1834, 12, 11 CRAFT, Job and wife Ann and four minor ch: John, Elisabeth, Samuel, and Amy Ann rocf Little Eggharbor MM, NJ dtd 1834, 8, 14

1834, 12, 11 " , Eli, moving with his father, rocf Little Eggharbor MM, NJ dtd 1834, 8, 14

1835, 9, 10 " , Eli chms his mcd (compl 1835, 3,9)

1836, 8, 11 " , Charlotte, form DONALD, chms her mcd (compl 1836, 6, 19 by Little Egg Harbor MM,NJ)

1836, 12, 26 " , Orin born

1837, 1, 12 " , Charlotte, married, rocf Little Eggharbor MM, NJ, dtd 1836, 11, 10

1837, 3, 5 " , Job born

1838, 2, 8 " , Job appt to comm

1842, 6, 15 " , John A. of Raisin, son of Job and Ann, married Esther M.GORTON, dau of David and Hannah of Ypsilanti, Washtenaw Co.MI (see App. O #310)

dis= "disowned"

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CORNELL – file
SLC 2001
QK HIST

* Qk. 18/30/40?
Erastus Hussey – Rep/Free Soil's Leg. & mayor of Battle Cr., progress Fr. leader (Fr. of Universal Human Progress); Hicksite & spiritualist

Site of Burying-Ground
and Meeting-House
of the
Society of Friends, Quakers
(Insignia)
Placed by the Battle Creek, Chapter
by Daughters of the
American Revolution
1921

Members of this ~~early~~ date meeting were Eli and Rachel Lapham, Isaac and Mary Merritt, Isaac and Sarah Sutton, Jacob and Mary Frost, William and Gulielma Knowles, Joseph Kirby and wife, Reynolds and Deborah Cornell, Jonathan and Mary Hart, John Meachem, Linlay Bowne, Henry and Phoebe Willis, *Erastus and Sarah Hussey, Isaac Mott, Elias and Amy Manchester, George Tagg, Cholett and Martha Cady, Nathaniel and Eliza Potter, Homer Case, Amos Harrington, Almon E. Preston, George Bradley, Ambrose Cocke, Jeremiah Brown and wife Deborah.

s this s/o Josiah 6? ?

Mary Tagg and Lindly Bowne were the first to be married in the meeting."

Then the unsigned, handwritten manuscript goes on to record those bodies removed from the Friends' burying ground on Fremont St. to Oak Hill cemetery, Battle Creek, MI.

" name	age	birth	death	removal
Atkinson, Thomas	74		9 Sept 1863	11 Oct 1899
Atkinson, Caleb				" " "
Atkinson, Caly				" " "
Cook, Harry F.				24 Oct 1899
Cook, Emma M.				" " "
Cook, Joseph				" " "
Cook, Emma				" " "
Carpenter, Dr. S.D.			16 Nov 1851	11 Jan 1900
Carpenter, Phebe				16 Apr 1900
Cox, John	69		Mar 1878	23 May 1891
Bowne, Theodore	7		Jun 1851	1891
Brown, A.D.				1899
Ensigh, Datus				12 Jan 1900
Gray, Duane				
Hart, Mary L.	38		Feb 1840	wife of Johnathan
Hart, Johnathan	63		Sep 1858	
Halsted, James	15		Sep 1867	1899
Jackson, Jacob	5		Dec 1845	1899
Jackson, Sarah A.				1899
Jackson, Lewis				1899
Jackson, Mary				1899
Knickerbocker, Samuel(?)	71		3 Apr 1881	20 Dec 1899
Knockerbocker, Josephine				20 Dec 1899

(over)

SLC 20001

1844, 1, 11 p.484 Edward B. and Sarah Ann FROST married in Jacob FROST'S house at Bedford, Calhoun Co. MI at 11 a.m.
their ch: Herbert D., b. 1849, 12, 9
Harriet E., b. 1851
Sarah Elizabeth b. 1852, 2, -

1850, 3, - " , Ambrose died, aged 70 yrs.
1854, 7, 14 " , Sarah Amy died
1854, 7, 26 " , Townsend and his two minor ch: Margaret and Nicholas rocf Rochester MM, NY
1854, 7, 26 " , Phebe and Isaac rocf Rochester MM, NY
1858, 3, 24 " , Phebe E., wife of John L., died
1864, 2, 23 " , Henry E. died

1854, 7, 26 COFFIN, Judith appt to comm

1845, 9, 24 COLE, Abram and Hannah rocf Rochester MM, NY

1840, 1, 8 COLEMAN, Lucretia (form MERRITT) dis for mou and attending places of diversion

1853, 7, 28 CORNELIUS, William and wife Mary Ann rocf Rochester MM, NY
1859, 9, 23 " , Mary Ann appt Elder
1862, 9, 24 " , William appt Elder

1838, 10, 10 at Battle Cr, MI CORNELL, Reynolds and wife Dorcas and seven minor ch: Eliza Ann, Hiram S., Caroline, Edward, Thomas W., George and Delia rocf Rensselaerville MM
1840, 7, 8 " , Reynolds lives near Sherwood, Branch Co., MI does this include DORCAS also?
1844, 5, 22 " , Phebe P. on comm
1846, 1, 28 " , Daniel H. visits fr Norwich MM, Upper Canada

1838, 12, 12 COX, Eleanor B., wife of John, rocf Rochester MM, NY
1846, 9, 23 ", Isaac rocf Amewalk MM, Westchester Co., NY
1846, 9, 23 ", Elisha rocf Rochester MM, NY

1847, 12, 22 CRANE, Mathew and his wife Maria, and their minor dau, Abagail T. rocf Adrian MM, MI
1851, 5, 28 " , Elijah dis

1846, 4, 22 CRIDLAND, Charles rec mbship

1849, 9, 26 DAVIS, Johial appt to comm
1851, 1, 29 " , Phebe T. clerk for the day

1845, 6, 25 DODGE, Levi rocf Scipio MM, NY

[illegible]?

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APPENDIX T

"List of Names taken from records of Plymouth MM (later called Livonia MM, Wayne Co., MI) who were members thereof previous to the divisions of that meeting and who reside in the confines of this (Milton MM, later called Battle Creek MM, Calhoun Co., MI)"

CODDINGTON, David and wife Dorcas and five minor ch: Joseph, Richardson, Henry, Ann and Phebe

KNOWLES, William and wife Gulielma and their two minor ch: Smith and Eliza Maria

SUTTON, Isaac and wife Sarah and their six sons: Asa U., Edward, Moses, Aaron, David V. and Nehemiah

MERRITT, Joseph and wife Phebe and their nine ch: Jane, William, Jonathan H., Daniel, Charles, Richard B., George, Phebe H. and Joseph J. S.T.

LAPHAM, Eli and wife Rachel and their four minor ch: Rachel R., David William and Asa (one record said three minor ch as above. One record said four minor ch: Rachel R., Davius, William and Asa)

PATTERSON, Sunderland and wife Dorcas and their two minor sons: George and William

COCK/COX, Jordan and wife Mary and their eight minor ch: Ambrose, Joseph, Dorothy, Phebe, Elizabeth, Chloe, Benjamin and Jordan (one record also included Stephen. Both records agree that there were eight children, so the last child may have been Jordan Stephen)

These people appear on committees at the first meeting, 1838, 3, at Milton 7:

Isaac SUTTON, Jonathan HART, Jacob STRINGHAM, Joseph MERRITT, John MOTT, and Sunderland PATTERSON